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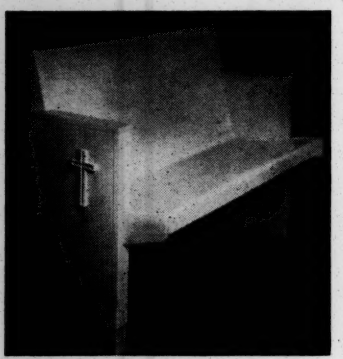

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OUR LADY AND THE WISDOM PASSAGE FROM SIRACH

In the twenty-fourth chapter of the book of Sirach the magnificent personage of Divine Wisdom is portrayed in a variety of ways. Wisdom speaks in the first person describing her origin (God), her dwelling place (Sion), and the reward given her followers (well-being in time and in eternity).[1] As in *Prov.* 8, Wisdom is described as a being who comes from God and is distinct from Him, a description foreshadowing the clear doctrine of the Word of God to be developed by St. John in his Prologue (*John.*, 1:1-18). In the liturgy, these verses are reserved by the Church for Mary because of her constant and intimate association with Christ, the Divine Wisdom.[2] The following exposition gives the meaning of the verses first of all with reference to Divine Wisdom and then as applied to Mary. Each section is prefaced by the CCD translation on the right side and the old Latin Vulgate translation (and verse enumeration) on the left, with those parts placed in parenthesis which are wanting in CCD (because they are not found in the critical Greek text from which CCD was made).[3]

HEAVENLY ORIGIN AND PRIMACY OVER ALL CREATION

5: Ego ex ore Altissimi prodivi (primogenita ante omnem creaturam;	3: From the mouth of the Most High I came forth, and mist-like covered the earth.
6: Ego feci in caelis ut oriretur lumen indeficiens), et sicut nebula texi omnem terram.	4: In the highest heavens did I dwell, my throne on a pillar of cloud.
7: Ego in altissimis habitavi, et thronus meus in columna nubis.	5: The vault of heaven I compassed alone, through the deep abyss I wandered.

[1] Cf. *The Holy Bible, Translated from the Original Languages with Critical Use of All the Ancient Sources,* by Members of the Catholic Biblical Association of America, sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine (CCD), Vol. III, The Sapiential Books (Paterson, N. J.: St. Anthony Guild Press. 1955), 584 f.

[2] *Ibid.*

[3] Though Sirach was originally written in Hebrew, the present chapter has not as yet come to light in the original language, but has been translated from the Greek Septuagint, with the aid of other ancient versions.

8: Gyrum caeli circuivi sola, et profundum abyssi penetravi; in fluctibus maris ambulavi, et in omni terra steti.

9: Et in omni populo et in omni gente

10: primatum habui; (et omnium excellentium et humilium corda, virtute calcavi).

6: Over waves of the sea, over all the land, over every people and nation I held sway.

That which proceeds from God's mouth is His creative Word. Since the chapter opens with Wisdom speaking (24:1), Divine Wisdom and Divine Word are here identified. By the Word of God's Wisdom, beauteous light came into being (*Gen.,* 1:3). Like a cloud replete with precious water, wisdom overshadowed the earth making it germinate life in abundance (*Gen.,* 1:9-13). Though deeply concerned with all creation, Wisdom's home is with God, and she reigns in the midst of the heavens (a favorite poetical description of God enthroned as King of creation: *Psalm,* 96:2; 103:3). As Queen of creation, Wisdom is present everywhere, penetrating the heavens above, the abyss below, the hidden paths of the sea, the distant regions of the earth. Not only is Wisdom Queen of all creation, but also of all men. Among all the nations of the earth she holds the primacy. How striking the resemblance to St. John's Prologue even in the use of terms! There, at home with God is the Divine Word, Creator of all things, Source of all Life and Light for men (*John,* 1:1-5). But it is John who adds the final touch to the mosaic revealing the nature of this Divine Wisdom: "And the *Word was God*" (*John,* 1:1).

Though well aware that these verses were said of Divine Wisdom, the Liturgy shows them to be admirably applicable to the person of Mary, who has been made an image of Divine Wisdom to a degree unattainable by any other human being. Indeed, the Latin translator would almost seem to have had Mary in mind, so apt is the turn of thought he gives to the Greek at times. Predestined as no other creature in the mind of God (5), Mary brought forth Eternal Light for the world (6). Her motherly care embraces the whole earth, ready to pour out the light and life of divine grace on everyone in need (6). Enthroned on high, Mary

is Queen of all creation, and makes her influence felt everywhere: on land and sea and air, in every corner of the globe (7-8). Of all God's creatures Mary is Queen: over angels and men she holds the primacy, and they are her subjects (9-10).

SPECIAL DWELLING PLACE OF WISDOM

11b: In his omnibus requiem quaesivi, et in hereditate Domini morabor.	7: Among all these I sought a resting place; in whose inheritance should I abide?
12: Tunc praecepit et dixit mihi Creator omnium, et qui creavit me, requievit (me) in tabernaculo meo,	8: Then the Creator of all gave me His command, and He who formed me chose the spot for my tent, saying, "In Jacob make your dwelling, in Israel your inheritance."
13: Et dixit mihi: In Jacob inhabita, et in Israel hereditare, (et in electis meis mitte radices).	9: Before all ages, in the beginning, he created me, and through all ages I shall not cease to be.
14: Ab initio et ante saecula creata sum, et usque ad futurum saeculum non desinam, et in habitatione sancta coram ipso ministravi.	10: In the holy Tent I ministered before Him, and in Sion I fixed my abode.
15: Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.	11: Thus in the chosen city He has given me rest, in Jerusalem in my domain.
16: Et radicavi in populo honorificato, et in parte Dei mei hereditas illius, (et in plenitudine sanctorum detentio mea).	12: I have struck root among the glorious people, in the portion of the Lord, His heritage.

Although Creator of all, Wisdom sought a special place to dwell on earth. The Almighty, out of whose mouth Wisdom came forth, assigned her the spot of His choice: Israel was her inheritance, the

family of Jacob her special people. Though from eternity to eternity with Yahweh, the Divine Word was in a special manner with His chosen people, guiding them through the desert and manifesting Himself as the Angel of Yahweh. He gave Israel the Law, revealing thereby the will of Yahweh; He instructed Israel in the holy functions of the covenant ritual, and reigned as King in the midst of Sion. Jerusalem became the center of divine Worship, the holy City, the throne of Yahweh. In a cherished nation Wisdom sent forth deep roots of holiness.

To Mary the Almighty gave the unique assignment of being Mother to His Christ, and every member of His mystical Body (12). The Church, the new Israel, was her inheritance; she was to send forth deep roots in God's chosen saints (13). Foremost of God's creatures, Mary was predestined to play a supremely important role in the economy of salvation (14). Wholly devoted to the Will of God in her own life (14b), Mary is the Church in miniature to whom she communicates her great spirit (15), and in her children Mary lives on in order to bring forth Christ anew in them (16). As Mother of all men and Mediatrix of all graces, Mary is constantly active in bringing about the fullness of the stature of Christ in the glorious galaxy of the saints.

BENEFITS AND REWARDS CONFERRED BY WISDOM

17: Quasi cedrus exaltatus sum in Libano et quasi cyressus in monte Sion.

13: Like a cedar on Lebanon I am raised aloft, like a cypress on Mount Hermon,

18: Quasi palma exaltata sum in Cades, et quasi plantatio rosae in Jericho.

19: Quasi oliva speciosa in campis, et quasi platanus juxta aquam (in plateis).

14: Like a palm tree in En-gaddi, like a rosebush in Jericho,
Like a fair olive tree in the field,
like a plane tree growing beside the water.

20. Sicut cinnamomum, et balsamum aromatizans (odorem dedi): quasi myrrha electa dedi suavitatem odoris.

15: Like cinnamon, or fragrant balm, or precious myrrh, I gave forth perfume; Like galbanum and onycha and sweet spices, like the odor of incense in the Holy Place.

21: Quasi (storax, et) galbanus, et ungula, et gutta; quasi Libanus non incisus vaporavi habitationem meam, (et quasi balsamum non mistum odor meus).

22: Ego quasi terebinthus extendi ramos meos, et rami mei honoris et gratiae.

16: I spread out my branches like a terebinth, my branches so bright and so graceful.

23: Ego quasi vitis fructificavi suavitatem odoris: et flores mei fructus honoris et honestatis.

17: I bud forth delights like the vine, my blossoms become fruit fair and rich.

24: (Ego mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spei.

25: In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis.)

26: Transite ad me omnes qui concupiscite me, et a generationibus meis implemini:

18: Come to me, all you that yearn for me, and be filled with my fruits;

27: Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum:

19: You will remember me as sweeter than honey, better to have than the honeycomb.

28: (Memoria mea in generationes saeculorum.)

29: Qui edunt me, adhuc esurient: et qui bibunt me, adhuc sitient.

20: He who eats of me will hunger still, He who drinks of me will thirst for more;

30: Qui audit me, non confundetur: et qui operantur in me, non peccabunt.

21: He who obeys me will not be put to shame, he who serves me will never fail.

31: (Qui elucidant me, vitam aeternam habebunt.)

Even the best things in God's creation are but reflections of Divine Wisdom. Trees and flowers, spices and resins, all tell of her. The mighty cedar of Lebanon proclaims her might and majesty, the cypress tree her unchangeable elegance.

The cedars of Lebanon were a precious ornament of nature. At times the trunks reached a circumference of fifty feet, and endured for many centuries. A symbol of strength (*Cant.,* 5:15; *Psalm,* 91:13) they look more beautiful and impregnable after a storm than ever. Solid and incorruptible, cedar wood was used in the building of the temple (*III Kings,* 5:6-10). Cypress trees were slender and graceful, able to resist storm and wind. Even more durable than the cedar, its wood was also used in the building of the Temple. The cypress gave the impression of the majestic (*Sir.,* 50:11). Its perpetual green symbolized the unchangeable fidelity of God (*Osee,* 14:9). The palm tree manifests the fruitfulness of Divine Wisdom, her beauty and attractiveness. The rose bespeaks the fragance of the Godhead.

Straight up into the air rises the palm tree, and forms as it were an umbrella of foliage on high. A symbol of vigorous life (*Psalm,* 91:13; *Cant., 7:7*), it was called the fountain of graces, for it afforded so much utility to men. Its leaves, bark, fruit and wood were all used either for nourishment or for building purposes. The rose is a native of Persia. Though not known in Palestine in more ancient times, it began to be cultivated in Asia minor and the surrounding countries during the Persian era (550-300 B.C.). It may well be that the author has in mind the same rose that we are acquainted with, one of the most beautiful and fragrant of flowers, yet he may also be referring to the oleander, a shrub with pink or white flowers.

Like the olive, Divine Wisdom is Light and Healing and Food for all men; like the plane tree, she is comfort, shelter and rest.

The olive was a handsome and very useful tree. It had fruit for food and nourishment, oil for light and cooking, healing and anointing. The plane tree was stately in shape and comeliness. At the waterside it reached unusual large size (*Gen.,* 30:37). Of elegant proportions, it reminds us of some of our stately maples. (*In plateis* of the Vulgate is a gloss that does not fit into the picture).

Aromatic ointments made up the holy oil used exclusively for the anointing of the High Priest and the sacred vessels (*Ex.*, 30:20-22). Similarly, Divine Wisdom is the Fragrance of God, by which men's homage becomes pleasing to the Most High, and likewise the pleasure of the soul surpassing created bliss.

Cinnamon was made of the bark of a tree. The bridegroom is compared to it (*Cant.*, 4:14) and noble people sprinkled their beds with it (*Prov.*, 7:17). Balm is any fragrant resin. Barks and roots yield oils and resins. Myrrh is a gummy substance, also from a shrub. Being exceptionally fragrant, it was carried on the breast in a small bundle (*Cant.*, 1:12). Royal garments were sprinkled with it (*Psalm*, 44:9).

Even the most excellent aromatic incense was but an image of Divine Wisdom, the delight of God Himself. Wisdom belongs to God alone.

Storax and galbanus are resins used in the making of perfumes and incense. Ungula is the onycha, a small sea-shell which exudes a sweet aroma. Gutta is stacte, a gum from a shrub. Libanus is a kind of frankincense.

Divine Wisdom extends her power and efficacy far and wide. Her delights are rich and manifold. She is all things to all men.

A terebinth tree with its wide and spreading branches as well as abundance of foliage is a perfect picture of symmetry and beauty. The attractiveness and value of the grapevine is well known from its frequent use in Scripture (cf. *John*, 15). The fruit of the vine gave strength and joy in abundance (*Psalm*, 4:8).

Those who ardently desire Divine Wisdom will be filled with her divine fruits. Like a mother she will give her children the choicest that she has. More delicious than honey or the honeycomb is the Spirit of Wisdom, the gift which Wisdom imparts. Unforgettable are her delights. Those who have tasted, desire ever more (*John*, 4:13f.). Those who hearken to Divine Wisdom shall in all eternity not lose out. Those who are devoted to her shall taste eternal success.

The most precious things on earth help us to appreciate God's unique masterpiece on earth, His Mother. The valiant woman unparalleled in faith (the cedar), Queen majestic and elegant (the cypress); vigor and unrivalled beauty are hers (the palm tree),

a mystic Rose whose fragrance delights the Trinity, such is Mary. The Virgin streamed Light upon the world, Light that was nourishment and Life, ointment and healing (the olive), the loving Refuge of sinners, affording shelter and rest (the plane tree). No ointment so pleased the Bridegroom, no perfume so pleasing to God and man as the blessed soul of Mary replete with abundance of every virtue. Her life was a sacred incense, consecrated irrevocably to the Most High. Far and wide the ever glorious Virgin and Mother lets her influence be felt. The whole world reaps the benefits of her excellence. This is our Mother. It is Mary who gives us the true taste for God, it is Mary who obtains from her Son the Spirit of God for her own. Mary's devoted servants will never taste eternal frustration. They shall live.

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INSIGHTS INTO THE NEW TESTAMENT FROM THE DEAD SEA SCROLLS

Several years ago there appeared the monumental work of H. Strack and P. Billerbeck, which brought to bear on the New Testament a wealth of material drawn from Jewish sources.[1] These sources are relatively late (second century A.D.), but they incorporate much earlier material whch goes back to New Testament times. Then, too, they represent the viewpoint of the Pharisee sect which set the tone for later Judaism. But what of other movements within first-century Judaism? The New Testament tells us that John the Baptist had his disciples, from Josephus we have formed some vague notions of the Essenes,[2] but our information always remained tantalizingly meagre, until the discovery of the Dead Sea Scrolls. These writings throw a flood of light on the religious background of first century Judaism and it is precisely here that their importance lies for understanding the New Testament. We learn from them how much a part of the Palestinian scene Jesus and his followers were. Several of the issues He discussed, and particularly the manner in which He and the New Testament writers *express* these issues, can be copiously illustrated from the scrolls. Indeed, the imprint of this background at the birth of the Church is so marked, that the Church was to carry much of it through its history, for example, in its liturgy.[3] We will not exhaust, by any means, the comparisons that can be drawn between Qumran and the New Testament, nor will every comparison enjoy the same degree of probability; we shall illustrate their relationship in two respects: John the Baptist and the writings of St. John.[4]

[1] *Kommentar zum Neuen Testament aus Talmud und Midrasch* (Munich: 1924ff).

[2] We use the word "Essenes" interchangeably with Qumran, while recognizing that there are some difficulties in identifying the two; cf. *AER* CXXXIV, 6 (June, 1956), 361-73.

[3] J. Jungmann, "Altchristliche Gebetsordnung im Lichte des Regelbuches von En Freschka," *Zeitschrift für Katholische Theologie* 75 (1953) 215-219.

[4] General articles dealing with the relationship between Qumran and the New Testament are becoming increasingly frequent: W. Grossouw, "The Dead Sea Scrolls and the New Testament," *Studia Catholica* 26 (1951) 289-299; 27 (1952) 1-8; J. Coppens, "Les Documents du Désert de Juda et les Origines du Christianisme," *Cahiers du Libre Examen* (1953) 23-29;

JOHN THE BAPTIST

The *Illustrated London News* for Sept. 3, 1955, published an excellent picture of the remains of the Qumran community building, along with the blithe assertion that John the Baptist "was almost certainly an Essene and must have studied and worked in this building: he undoubtedly derived the idea of ritual immersion, or baptism, from them." What evidence is there for this statement?

There are three general points under which we may group the parallels beween John the Baptist and the Qumranites. 1) Both have priestly origins. John was a priest, the son of Zachary who belonged to "the class of Abias" (*Luke,* 1:5), and he lived in a family that was intensely pious and impregnated with Messianism. The Qumran community was a priestly community, calling themselves the sons of Sadok (David's priest); "priestly" perfection was demanded of the members (1QS 8:4-10).

2) Both find their inspiration in *Isaias* 40:3, "In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God." This was, as it were, the charter of the Qumran community (1QS 8:13-15; 9:19-20). By their study and prayer in common, apart from outsiders, they prepared in the Judean desert for the final period, the Messianic era. In a similar way, the Baptist identifies himself to the exasperated priests from Jerusalem who question him; he is the voice of one shouting in the wilderness, "Prepare the way of the Lord" (*John,* 1:23). The Messias is coming and a way must be prepared for him. Both John and the Qumranites are following the Messianic tradition of the Old Testament which describes Israel returning in a new "Exodus" to the desert to repent (cf. *Osee,* 2:14ff). But John's message is singularly free of the emphasis which Qumran attaches to observance of the Law: "Repent, for the Kingdom of Heaven is at hand" (*Matt.,* 3:2); he

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A. Metzinger, "Die Handschriftenfunde am Toten Meer und das Neue Testament," *Biblica* 36 (1955) 457-481.

The Qumran scrolls concerned in this discussion are the following: The Manual of Discipline (1QS), Habacuc Commentary (1QpHab), War Scroll (1QM), and Thanksgiving Hymns (1QH). The abbreviations and references are for the convenience of the reader. Added to these is the Damascus Document (CD), which certainly belonged to the Qumran community; fragments of this work were found in the Qumran caves and the document itself has been known in practically its entirety since its discovery in 1896.

does not speak of a "way," but of repentance and a kingdom. For Qumran, mankind is divided into two irreconcilable groups: the sons of Light and the sons of Darkness, with no common ground between them. But the Baptist's message is directed to *all,* even to the Sadducees whom he invites to repent. Curiously enough, he calls the Sadducees a "brood of vipers" (*Matt.,* 3:7). Similarly, the Qumranites applied to their enemies this phrase of Isaias (59:5), "viper's eggs" (CD 5:13-14), but without an appeal to change their ways. John's preaching carried him to both sides of the Jordan, to Ainon near Salem, "because there was much water there" (*John,* 3:23), and to Bethany, thirty miles to the south.

3) The rite of baptism at Qumran shows similarities to that of John. Several times in the New Testament, John is described as "baptising." His baptism was one "of conversion unto the remission of sins" (*Luke,* 3:3), which is difficult to define. We do know that Jewish proselytes had a form of washing which indicated a sloughing off of the past when one became incorporated into Israel. But the origins and ramifications of the whole pre-Christian baptist movement are shrouded in mystery. At this point the Qumran material throws some light on John's baptism. We know that they practiced baptism (1QS 3:4-9; 5:13-14), and it will be recalled that the Qumran excavations uncovered several cisterns and pools, one of them with fourteen steps leading down into it. It would appear that the Essenes practiced several washings, and that these were self-imposed, in contrast with the role of a baptizer in the rite of John. But the Qumran writings explicitly demand interior purification *before* undergoing the rite itself (1QS 3:6-11). In a similar way, John laid emphasis on a change of heart and corresponding conduct (*Luke,* 3:7-9). But they part company as far as the significance of the rite of washing was concerned. In line with Jewish thought, the Essenes conceived of the washing as a cleansing of the flesh which had been rendered impure; hence there were regulations prohibiting contact with those who did not belong to the community (1QS 5:14-20; 9:8-9). For John the exterior act of washing implies no preoccupation with such ritual purity; he never encourages separation from others. Rather, his baptism is a simple affirmation or symbol of the interior change of heart; that is why it was administered only once.

Qumran and the Baptist come together again in the doctrine of a second Baptism. John announced a baptism with the Holy Spirit

and fire which was mightier than he was to administer (*Luke,* 3:16). In Christian times, the Church condemned as heretical the sects which interpreted this fire in a literal sense. But what is the fire of which John speaks? It is rather unlikely that he would be foretelling the descent of the Holy Spirit upon the Apostles. It is the fire which is the customary accompaniment of the eschatological end-time, the Messianic period. Such judgment by fire is a prominent theme in the preaching of the prophets (*Isaias,* 10:16-19; 30:27-33; *Amos, 7*:4, etc.). John envisions two baptisms, his own and a later one that will come in the final period; one complements the other. Similarly, the Essenes preach a second baptism. In a description of the eschatological period, when God will "visit" His people, the Manual of Discipline relates that God will "purify all the actions of man by His truth"; "by the holy spirit He will purify (man) from all wicked deeds and sprinkle him with a spirit of truth" (1QS 4:20-22); this will bring to man a "knowledge of the Most High," and the "wisdom of the sons of heaven." Here is a remarkable counterpart to John's baptism by the Holy Spirit. Both are eschatological; both are the work of the spirit of God. It seems as though the Precursor is pointing to the sacramental Baptism established by Jesus, in terms of the Qumran expectations. In the Judean world in which John preached, his doctrine was surely familiar to his contemporaries, although it pointed to a fulfillment that was as yet vague.

It is too much to say that John "derived" his baptismal practice from the Essenes. The possibility also exists that both John and the Qumran community are reflections of a widespread baptist movement during this period, of which we know relatively little. His baptism is not part of a community ritual in a sect which encouraged *many* sacred lustrations. His is not repeated, but is merely an initiation into the repentance he called for. John is a prophet of doom, calling for conversion before the storm to come; he does not legislate for a community, as the teacher of righteousness does.

In favor of a Qumran training for the Baptist is the fact that he spent much of his life in the Judean desert (*Matt.,* 3:1). It is most probable that he knew the community that had settled at Qumran and that he had to determine his own position with regard to them. To that extent at least, he was influenced by them. No objection can be raised to his having been a member of the community. But

the evidence we have reviewed is not strong enough to warrant the statement that he was a member. Some scholars have suggested that John, orphaned at the death of Zachary and Elizabeth, was "adopted" by the community, a practice which Josephus relates concerning the Essenes. But this is no more than a guess. All we can be sure of is that John lived in the Judean desert where Qumran is located; he must have had some contact with them because he echoes several points that are found in their teachings.[5]

THE WRITINGS OF ST. JOHN

Down to very recent times it has been fashionable to take for granted that the Gospel of St. John was written in the second century. One reason for this position is the alleged influence of gnostic ideas on the Gospel. The Gnostics, heretics of the early Church who split into various sects from the second to the fourth centuries, laid emphasis on the knowledge (gnosis) of God, who is Light and Life. This point of view is typical of St. John's Gospel. The author was not himself a Gnostic, it was admitted, but he used gnostic terminology and ideas in combatting these heretics. Some scholars dissented from this verdict and now find their judgment confirmed by archeological discoveries. In the year before the scrolls came to light, there was an important discovery at Chenoboskion in Upper Egypt: a batch of about forty gnostic treatises, written in Coptic and dating from the third and fourth centuries, A.D.[6] The gradual publication and study of these works is revealing that it is an utter mistake to consider the Gospel as a product of a gnostic *milieu;* they show that this heretical doctrine is definitely later than the Gospel, although the early Gnostics used this Gospel in their teaching. At the same time, the scrolls have shed light on the question: they show that what was interpreted as Gnosticism in the Gospel is really a dualism (light against darkness, *etc.*) which we find current in Palestine at the time of Christ

[5] For further study of Qumran and John the Baptist, see W. H. Brownlee, "John the Baptist in the New Light of Ancient Scrolls," *Interpretation* (1955), 71-90; A. Kerrigan, "Animadversiones in Novum Testamentum Documentis Qumran Illustratum," *Antonianum* 31 (1956) 51-82; J. Schmitt, "Les écrits du Nouveau Testament et les textes de Qumran," *Revue des Sciences Religieuses* 29 (1955) 381-401; 30 (1956) 55-74.

[6] For a handy summary of this discovery, see V. R. Gold, "The Gnostic Library of Chenoboskion," *The Biblical Archaeologist* 15 (1952) 70-88.

and exemplified both in the scrolls and in the New Testament.[7] The striking parallels between the Qumran scrolls and the writings of St. John give strong proof of the Palestinian background and origins of the latter. One who reads the scrolls and St. John together has the feeling that the authors belong to the same world, that St. John "speaks the language" of the desert dwellers of Qumran. We will summarize here the points that bear on the writings of St. John.[8]

1. A dominant note in the Qumran theology is what is called dualism—the idea that the world is ruled by two powers, one good and one evil. Because the Qumran sources explicitly state that God *created* both, this is a modified dualism; both are subject to Him (1QS 3:25). The good spirit is named in the scrolls: the spirit of truth, the angel of his (God's) truth, the prince of lights (1QS 3:18-24). Opposed to him is Belial (1QS 1, *passim*), who also has other names: the spirit of perversity and the angel of darkness (1QS 3:19-21; cf. 1QM 17:5-6). These very titles show that the themes of light-darkness and truth-perversity are practically interchangeable in the Qumran writings.

2. God has divided mankind into two groups, each headed by the spirits, and between them is implacable hostility. The spirits fight for control of man's heart (1QS 3:20-21). Those who do good are in the hands of the prince of lights; those who do evil are in the hands of the angel of darkness. Thus a note of determinism is established, although it is not simply to be concluded that freedom of the will is denied. The typical Old Testament point of view is to disregard secondary causes and consider God the cause of everything, and it is this aspect which colors the Qumran teaching. The Qumranites never posed the problem of freedom of the will, just as it is never discussed in the Old Testament. But they do heap

[7] Professor W. F. Albright has been foremost in emphasizing this new direction which the scrolls give to the study of St. John's gospel. See, for example, his statements in *The Bible after Twenty Years of Archaeology* (Pittsburgh: Biblical Colloquium, 1954) 547-550.

[8] There is a rapidly growing literature on the Qumran-Joannine parallels. Cf. F. M. Braun, "L'arrière-fond judaïque du quatrième évangile et la communauté de l'alliance," *Revue Biblique* 62 (1955) 5-44; R. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles," *Catholic Biblical Quarterly* 17 (1955) 403-419; 559-574; M. E. Boismard, "Qumrán y los escritos de S. Juan," *Cultura Biblica* 12 (1955) 250-264.

blame upon those who do wrong; they speak of man's "rejection" of God's teaching (1QS 3:1) and they recognize degrees of guilt in sin (1QS 5:11).

3. The lines are drawn between those who do good and those who do evil; they are engaged in a great struggle which will last until the "final period" (1QS 4:17), a "season of visitation," in which God will determine the lot of man according to the spirit in him. He will do away with sin and light will triumph over darkness. The people of Qumran felt that this final period was not far distant, and their War Scroll seems to be a description of the glorious victory in the final battle. The "saints" of Qumran identified themselves as the "witnesses of truth" (1QS 8:6) and the "children of light" (1QS 1:9). They alone are the community chosen by God (1QS 8:6), whereas all outside their group belong to Belial. Hence there is sworn enmity against all outsiders (and this would naturally include other Jews): "hate all the children of darkness, each according to his guilt which God will avenge" (1QS 1:10). This is one reason for their withdrawal from the world to a place where they can "do the truth" with God; they are never to reveal to outsiders the Qumran interpretation of the Law (1QS 9:17-18). On the other hand, among themselves there is to prevail the greatest charity (e.g., 1QS 8:2-3).

4. Springing from this opposition are the two "ways" pursued by mankind, which is under the dominion of the spirits. The way of the spirit of truth is described in the Manual of Discipline, 4:2-9:

> to illuminate man's heart and make straight before him all the paths of true justice; to put in his heart fear of God's laws; a humble spirit and patience, abundant mercy and eternal goodness; discernment and understanding and valiant wisdom which believes in God's actions and relies on His abundant grace; a spirit of knowledge in every deliberate deed, and a zeal for just laws, a holy purpose with firm intent, abundant mercy for all the children of truth and a glorious purity which loathes all unclean idols; a humble conduct with all prudence and a faithful keeping secret the mysteries of knowledge; these are the counsels of the spirit for the children of truth . . . (1QS 4:2-6).

To the wicked spirit there belongs:

> a haughtiness of soul and laziness in performing justice, iniquity and lies, arrogance and pride of heart, lying and deceit, cruelty and much lawlessness, short temper and much foolishness, eager insolence, loathe-

some deeds in a lustful spirit and unclean conduct enslaved to impurity, and a blasphemous tongue, blind eyes and dull ears, a stiff neck and dull heart, so that one walks in all the paths of darkness and evil scheming . . . (1QS 4:9-11).

There seem to be two meanings to the word "spirit" as it is used in the Qumran sources; it stands both for the opposing "angels" as well as for the influence which they initiate and exert in the heart of man.[9] When a novice applies for membership in the community he is to be examined with regard to his spirit; is there in him the spirit of light or darkness, truth or perversity? His conduct will reveal the answer (1QS 5:20-24; 6:17-21).

This brief characterization of Qumran dualism will suffice for a comparison with St. John. It is not difficult to see a tremendous chasm between the Joannine message of Christianity and this narrow sectarian view.

The difference is, of course, Christ. The specific Christian revelation—God's sending His only-begotten Son into the world to teach and to redeem mankind by His death—is simply not found in Qumran. But the *form of expression* of many elements in the Joannine writings is remarkably similar to the Qumran point of view.

1. Jesus is not only the Logos, or Word (1:1-2),[10] but He is also the Light Who has come into the world (1:4,9; 12:46), as Jesus described himself to the Pharisees, "the light of the world" (8:12). The light that Qumran hankered after was all the time in Palestine; it was not a created spirit, but the Son of God! Opposed to the Light is Satan, "the prince of this world" (12:31), but he has no claim on Jesus (14:30-31). Although St. John never directly defines Satan in terms of darkness, one would not be unfaithful to Joannine thought to say that for him Satan is the angel of darkness (just as Jesus speaks of the "power of darkness" in *Luke,* 22:53).

[9] Boismard, *op. cit.,* p. 256, distinguishes between the "angels" who are autonomous beings, and the "spirits" that have no existence apart from man, and are, therefore, two dynamic principles which God has placed in the human heart. Braun, *op. cit.,* pp. 13-14, is inclined to the same view.

[10] The reader will note that all numbers, without further identification, refer to chapter and verse of St. John's gospel.

2. To Jesus has been given "power over all mankind" (17:2); His Father has "given all things into His hand" (3:35; 13:3). He reminds His Apostles that it is He Who has chosen them (15:16), and it is the Father Who has drawn them (6:44). But along with what seems like a tinge of determinism is the free invitation: "A little while longer will the light be among you. Walk while you have the light, or darkness will overtake you. He who walks in the darkness does not see where he is going" (12:35). St. John is fond of drawing the lines between those who truly belong to Christ and those who do not. The children of God will not sin because they have in themselves a germ of life implanted by God (*I John,* 3:9). On the other hand, the devil has his children: those who commit sin (*I John,* 3:8, 10).

3. For St. John, too, there is a struggle between light and darkness, but with a profound difference from Qumran: the tide has already turned; victory has been won. The light that is Christ came into the world but the darkness was not able to lay hold of it (1:5). "I have overcome the world," Jesus was able to say (16:33), because He cast out the prince of this world (12:31), "rescuing us from the power of darkness," as St. Paul described it (*Colossians,* 1:13). Therefore, the Christian, unlike the Qumranite, is not to separate himself from the world, although it hates him; but Jesus prays that his disciples will be preserved from the world's evil influence (17:14-16). The ultimate triumph for his followers, then, will not be that of light over darkness, but the *Parousia,* the second Coming of Christ, for which the early Church yearned.

4. The light-darkness metaphor also applies to the "way" of mankind: "As long as you have the light, believe in the light, that you may become children of light" (12:36). For St. John it is belief in Christ that makes one a child of light, not the observance of the Mosaic law. St. Paul describes the commission he received from Jesus at the time of his conversion: "to open their eyes that they may turn from darkness to light and from the dominion of Satan to God" (*Acts,* 26:18). Unfortunately, some loved the darkness more than the light: "This is how the sentence of condemnation is passed: the light has come into the world, but men loved the darkness more than the light, because their lives were bad. Only an evildoer hates the light and refuses to face the light, for fear his practices may be exposed" (3:19-20). Walking in darkness is incompatible with union with Christ (*I John,* 1:6).

For St. John the touchstone by which one discovers those who are the children of God or the children of the devil is the failure to "do justice," which he explains as a failure to love the brethren (*I John,* 3:10). He is constantly emphasizing mutual love, even though he never explicitly extends the precept of charity beyond the members of the Church. Such an extension he would have learned from the parable of the Good Samaritan, but St. John is so filled with the idea of Christ in His members, that he stays within that point of view. In the Manual of Discipline, as we have seen, there is likewise a consistent stress on love of the brethren; time after time the precept is given, and the similarity with St. John's command (which was the command of Jesus) is indeed striking. But the other side of the coin is that the Qumran teaching couples with the precept a shrill denunciation of all who do not belong to the community; these are to be hated (1QS 1:4; 9:21-22, etc.).

Since the children of darkness were ruled by the evil spirit, one who applied for membership in the community had to be investigated. St. John also recommends a testing of spirits (*I John,* 4:1-6). In this context he is speaking of false prophets, those who think the spirit of God is in them, inspiring and guiding their teaching. There is a simple test for determining if this is so. The spirit of God is recognized by what is proclaimed by the prophet: the spirit of God professes that the incarnate Jesus has come from God. The spirit that is not from God, the spirit of Anti-Christ, can be known because it does not profess this Jesus.

The world of light-darkness and truth-perversity is to be found in St. Paul also. The Apostle never tired of reminding Christians of their dignity as children of light: "For you are all children of the light and children of the day. We are not of night, nor of darkness. Therefore, let us not sleep. . . . For they who sleep, sleep at night. . . . But let us, who are of the day, be sober . . ." (*I Thess.,* 5:8). And again, "for you were once darkness, but now you are light in the Lord. Walk, then, as children of light, for the fruit of the light is in all goodness and justice and truth . . . and have no fellowship with the unfruitful works of darkness . . ." (*Eph.,* 5:9-11; cf. *Rom.,* 13:12).

We have already noted that truth and perversity are interchangeable with light and darkness in Qumran terminology. In St. John's

writings, the spirit of truth means the Third Person of the Blessed Trinity. Jesus is the Light, his Spirit is the Spirit of Truth, who proceeds from the Father and bears witness to Jesus, and will teach all truth (*John,* 14:16-17; 15:26; 16:13). There is no opposing "spirit of perversity," but the equivalent is there: Satan, the father of lies (8:44). Just as there is a reaction to the Light, so there is a reaction to Truth, in both Qumran and Christianity. One *does* the truth; whenever the Manual of Discipline uses this phrase, it is in an enumeration of the ideals of the community: justice, devotion, humility (1QS 1:5; 5:3; 8:2). For St. John, one who does the truth has performed his actions "in God" (3:21). Again, "walking in darkness" is the same as "not doing the truth" (*I John,* 1:6; cf. also *III John,* 3).

The role assigned to truth in Qumran and in St. John is strikingly similar. The Manual of Discipline describes God's visitation in the final period:

> Then God will purify by His truth all the actions of man and cleanse for Himself some of mankind so as to remove every evil spirit from his flesh, and to purify man by a holy spirit from all wicked deeds; and he will sprinkle upon him a spirit of truth like purifying water that cleanses from every lying abomination, and from wallowing in an unclean spirit—to make the just comprehend knowledge of the Most High and to make those who are perfect in conduct understand the wisdom of the sons of heaven (1QS 4:20-22).

One is reminded of the sacerdotal prayer in *John,* 17:17-19, where Jesus asks His Father to sanctify His disciples "in truth," for the Father's word is truth. Moreover, just as the truth in the Qumran text has a sanctifying effect, it is truth that sets man free (8:32-36). Freedom from what? From the dominion of Satan, the father of those who sin. Again, this Qumran text indicates that the result of God's sprinkling the spirit of truth upon man will be to communicate "knowledge of the Most High." Similarly, one of the functions of the Spirit of Truth (i.e., the Holy Spirit) is to guide the followers of Jesus in the way of truth (16:31; cf. *I John,* 2:27).

For many years scholars have discussed the Logos doctrine of St. John and speculated about the choice of this term, "Word," which has such a rich connotation in both Jewish and Hellenistic thought. Now a new and striking parallel to *John,* 1:3 ("all things

were made through him, and without him was made nothing that was made") is afforded in the Qumran literature. In a poetical section of the Manual of Discipline, the writer acclaims God's all-pervasive knowledge and causality:

Right belongs to God,
and from His hand comes perfect conduct;
through His knowledge is everything made
and everything that is, He establishes by His thought,
and without Him nothing is done (1QS 11:10-11).

The Qumran writer goes back to the ultimate in explaining the divine causality in all matters; God's dominion over the world stems from the fact that He created all that exists—and by His knowledge, just as all things were created through the Word. Moreover, this is asserted in typical Semitic fashion, first positively and then negatively ("without him nothing"). St. John seems to be phrasing his message concerning the Second Person with an eye to God's causality as understood by his contemporaries. Both build upon Old Testament concepts (e.g., the personification of Wisdom in creation, as *Proverbs,* 8, *Sirach,* 24), but St. John could have found the Qumran formula ready to hand.

From this comparison of the writings of Qumran and St. John, we may draw several conclusions. First, it is a mistake to consider St. John's theology as being *merely* a development of Qumran; despite a similarity of outlook, the message of St. John is too unique to be lumped together with Qumran. If we have not stressed the *significant differences* between Qumran and the Joannine writings, it is because there is no need to do so; they should be apparent to all who study the scrolls. The importance of the similarities is that they help us understand the infant Church in its Palestinian setting.

Second, the close parallelism in phraseology and ideas cannot be explained by mere coincidence or by the common source, the Old Testament. It is straining too much to imagine that St. John developed on his own some elementary notions of light and darkness which are found briefly in the Old Testament, while the Qumran community went through its own similar development in another corner and *in the same general period.* No, these Qumran concepts were current in the world that Jesus lived in (Josephus

reminds us that the Essenes were in every city). The striking fact is that Jesus and the New Testament writers met the challenge of their times and developed those ideas, applying them in such a way that the message of Christianity was expressed in current, meaningful terms, in a majestic sweep of phrase and concept that keeps its appeal even in modern times. The light which the new scrolls throws on the New Testament is a salutary reminder that Jesus did not speak in a vacuum, that He was very much aware of the religious ideas and aspirations of His contemporaries. While it is true that no teacher spoke as He did (*Mark,* 1:22), and also that He came to tell what He had heard from His Father (*John,* 15:15), it is equally true that He was in all things like unto His brethren (*Heb.* 2:17), even to His very speech.

Third, while the phraseology of Qumran and St. John have a striking similarity to each other, it is just as obvious that the specific theological content of most of the terms is different for each. The Qumranites still remain children of the Old Testament, attached to the Law of Moses. But for Christians, Christ is the Light of the World, not a created principle or angel; the spirit of truth is the Holy Spirit, the Third Person of the Blessed Trinity, and so on.

Fourth, the evidence that we have presented does not prove direct contact between St. John and the Qumran community. It is enough that these ideas were then current. More than likely some of the early Christians were associated with the Essenes, perhaps converts from Essenism. But it is guess-work to make an erstwhile Essene out of St. John the Evangelist, much less Jesus.

Moreover, it should be remembered that the New Testament writers were influenced in varying and unequal ways by Qumran Judaism. The most conspicuous affinity is found in the writings of St. John, next in certain epistles of St. Paul (e.g., Ephesians, Corinthians, Colossians), then in St. Matthew and St. Luke. Our analysis of the influence of Qumran upon the Baptist and the Evangelist is just a sample of the way in which the new finds help towards a fuller understanding of New Testament background. Across the entire New Testament the voice of Qumran resembles the "still small voice" that Elias heard on Horeb. We can be grateful that archeology has enabled this voice to be heard, because, far

from levelling the Christian Gospel, it will by contrast show forth the incomparably richer message that is Christ.

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FIFTY YEARS AGO

Father J. V. Tracy, of Boston, contributes the leading article to *The American Ecclesiastical Review* for July, 1906, entitled "The Catholic Church in the United States and Mission Work." The article was written at the request of Cardinal Gibbons, and was previously read at the annual meeting of the Archbishops of the United States. The writer pleads for greater interest on the part of American Catholics in the work of the foreign missions, asserting that zeal in their behalf will not hamper missionary activities in the United States. . . . Fr. H. G. Hughes, of England, presents the first of a series of articles on "The Devotion to the Sacred Heart." The author relates that an impetus to the dedication of the entire world to the Sacred Heart by Pope Leo XIII in 1899 had been given by Sister Mary of the Divine Heart, a Good Shepherd nun, of Portugal, who believed that Our Lord had inspired her to urge the Sovereign Pontiff to perform this act of devotion. . . . An enthusiastic commentary on Fr. Tyrrell's *Lex credendi* is given by Fr. F. P. Siegfried, of Overbrook Seminary. . . . Bishop Maes, of Covington, contributes an interesting historical account of Fr. Rivet, a French priest, who came to America in 1794 and worked until his death at Vincennes in 1804. . . . Fr. R. H. Benson presents another chapter of his novel, *A Mirror of Shallot*. . . . For the first time since its publication in December, 1905, the memorable decree of Pope St. Pius X on daily communion is printed and discussed in the pages of *The American Ecclesiastical Review*. The commentary is by the editor, Fr. Heuser, who is evidently concerned lest the faithful take up the practice of daily communion too enthusiastically. He asserts that those who maintain an attachment to venial sin are not properly disposed for the daily reception of the Holy Eucharist. . . . This issue also contains the final instalment of Fr. Devine's novel, *The Training of Silas*. . . . The Studies and Analecta section contains a question on a custom which seems to have existed in some parts of our country. The questioner states that at the Sunday High Mass the celebrant, after saying "Orate fratres," knelt on the altar step and recited a *Pater* and *Ave* for the recently deceased members of the congregation. He is told that such an interruption of the Holy Sacrifice is contrary to the liturgical laws. F.J.C.

NOTES ON THE LATIN HOLY WEEK ORDO

The editing of liturgical texts, in Latin or the vernacular, is a task full of small pitfalls, especially when it is done with great haste. When, in January of this year, the new *Ordo Hebdomadae Sanctae* appeared, publishers, printers, and editors began the hectic race to get out their books and pamphlets. That altar copies were available for all churches and that there were millions of booklets for the faithful is something for which priests and laity can be grateful. But gratitude need not dull our judgment. How accurate a job did the editors and publishers do? By examining a few small details—first in the seven Latin editions, then (in a later article) in the sixteen English pamphlets—we may be able to test their accuracy.

NEW PUNCTUATION IN THE PREFACE AND SECRET

A phrase, not new in the *Ordo,* is newly punctuated therein. The phrase *Domine sancte, Pater omnipotens, aeterne Deus* of the Roman Missal became *Domine, sancte Pater, omnipotens aeterne Deus.* In the new *Ordo* for Holy Week the phrase occurs five times: in the Preface of the blessing of baptismal water on Holy Saturday,[1] in the Secret of the evening Mass on Holy Thursday, and in the Preface of the Holy Cross, which is printed three times in the *Ordo* (once without music, and twice with music).

But the Vatican *editio typica* of the *Ordo* notwithstanding, the abandoned punctuation of the Missal continues to appear. Of the six *editiones juxta typicam* that this writer has examined,[2] only four editions (Benziger, Mame, Dessain, and Pustet) accurately punctuate the phrase in question in every place it occurs. But the Marietti edition in the two printings of the Preface of the Holy Cross with music retains the abandoned punctuation of the

[1] The change in the Easter Vigil service was made in the *Ordo* published first in 1951 and again in 1952. For further information about it, see J. O'Connell, "A Question of Punctuation," *AER,* CXXX, 5 (May 1954), 302-305.

[2] The six *editiones juxta typicam,* prepared by "publishers to the Holy See," are those of Marietti (Turin, Italy), Mame (Tours, France), Pustet

Missal. The Desclée edition does the same, but only for one of the occurrences of the same Preface, that with the simple tone; in all other places it is correct.

A ROUGH BREATHING AND AN ACCENT

The Latin transliteration of a few Greek words in the Good Friday reproaches has been somewhat altered in the new *Ordo.* The well known *Agios* of the Missal has now become *Hagios* in the *Ordo,* obviously to take account of the rough breathing over the initial alpha of the Greek.[3] For the same reason the *imas* of *eleison imas* has become *hymas.* Five of the six editions examined have followed the typical edition and dutifully added the Latin equivalent of the rough breathings. But the Mame edition simply made no change; it continues to reproduce what had been in the Roman Missal.

The *hymas* just referred to appeared in the earliest copies of the Vatican edition with an accent on the first syllable. Later copies from the Vatican Press have moved the accent to the last syllable, where it certainly is in the Greek equivalent of the same word. Marietti, Pustet, Dessain, and Desclée all follow the later and corrected accentuation. The Benziger edition, apparently because photographed from an early copy of the Vatican edition, has the accent on the first syllable. Mame, however, since the Missal has no accent on *imas,* continues it without an accent.[4]

(Regensberg, Germany), Desclée (Tournai, Belgium), Dessain (Mechlin, Belgium), and Benziger Brothers (New York).

The Benziger edition is *juxta typicam* in a quite new sense; it appears to be a photographic reproduction of the Vatican edition. The others are new editions, set in type by the publishers, but following the Vatican edition.

The six editions listed above are large altar books. Pustet has published also a small manual edition of the *Ordo*—all in Latin. It is textually the same as their large altar edition.

[3] It is not clear why the revisers have given us *Hagios o Theos,* instead of *Hagios ho Theos,* which would seem to be more consistent, since the article, as well as the adjective, has a rough breathing in Greek.

[4] It may be legitimate to question the work of the revisers in another small detail. Is *Hymas* the correct transliteration of the *first* person personal pronoun? Should it not be *Himas?* In *Eleison* the Greek *eta* is transliterated by the Latin "i." In *Hymas* the same Greek letter is transliterated by "y." At least one Greek scholar has suggested that *eleison hymas* means "have mercy on you" (the "y" representing *upsilon*).

A TITLE

The three parts of the Mass which, in the Missal, had been named *Introitus, Offertorium,* and *Communio* have been renamed in every occurrence in the new *Ordo: Antiphona ad introitum, Antiphona ad offertorium,* and *Antiphona ad communionem.* This is not an insignificant change, especially in view of the rubric after the Communion Antiphon for the evening Mass of Holy Thursday, which suggests four Psalms that may be sung with the antiphon during the communion of the faithful.

One wonders, therefore, how to understand the practice of Mame which alone of all the *editiones juxta typicam* has failed to follow the Vatican edition in this matter. Mame has substituted for the new titles so deliberately used in the *Ordo* the older titles found in the Missal.

O REX ISRAEL

In the first antiphon of the blessing of palms on the Second Sunday of the Passion, a slight verbal change has been made. "O Rex Israel" of the Missal has become "Rex Israel" in the *Ordo.* Of the *editiones juxta typicam* only Mame has failed to follow the *Ordo;* Mame still has the wording of the Missal.

INDICATIVE OR SUBJUNCTIVE?

The fifth antiphon for use during the palm procession, which contains two verbs (*collaudant* and *dicunt*), is printed both before and after Psalm 147. In some copies of the Vatican edition these two verbs appear in the indicative both before and after the Psalm. In other copies of the Vatican edition, however, they appear in the indicative before but in the subjunctive after the Psalm: *collaudent* and *dicant.*

Presumably the antiphon should be the same before and after the Psalm. Editors have apparently been confused by the official edition as the following list indicates:

Vatican edition, pp. 8-9 (some copies)
before Psalm 147: .....collaudant.....dicunt..... (indicative)
after Psalm 147: .....collaudant.....dicunt..... (indicative)
Vatican edition, pp. 8-9 (other copies)
before Psalm 147: .....collaudant.....dicunt..... (indicative)
after Psalm 147: .....collaudent.....dicant..... (subjunctive)

Marietti edition, p. 7
before Psalm 147: .....collaudant.....dicunt.....(indicative)
after Psalm 147: .....collaudant.....dicunt.....(indicative)
Benziger edition, pp. 8-9
before Psalm 147: .....collaudant.....dicunt.....(indicative)
after Psalm 147: .....collaudent.....dicant.....(subjunctive)
Desclée edition, p. 5
before Psalm 147: .....collaudant.....dicunt.....(indicative)
after Psalm 147: .....collaudent.....dicant.....(subjunctive)
Mame edition, p. 8
before Psalm 147: .....collaudent.....dicant.....(subjunctive)
after Psalm 147: .....collaudent.....dicant.....(subjunctive)
Dessain edition, p. 5
before Psalm 147: .....collaudant.....dicunt.....(indicative)
after Psalm 147: .....collaudent.....dicant.....(subjunctive)
Pustet edition, p. 18
before Psalm 147: .....collaudant.....dicunt.....(indicative)
after Psalm 147: .....collaudant.....dicunt.....(indicative)

NEW PUNCTUATION IN THE GLORIA

The Vatican edition of the *Ordo* changed the punctuation found in the Missal at the end of the Gloria. The phrase "cum Sancto Spiritu" is now connected with what precedes it, not, as formerly, with what follows it. All the *editiones juxta typicam,* Mame excepted, have dutifully followed the Vatican *Ordo.* But Mame continues to use the now incorrect punctuation of the Missal.

A FEW ORTHOGRAPHIC CHANGES

A careful reading of the *Ordo* reveals a few changes in the spelling of some common words. For example, the Missal's "genitrix" has become "genetrix" in the *Ordo.* In all five places where this word occurs, the Marietti, Pustet, Dessain, and Benziger editions have followed the changed spelling of the *editio typica.* The Desclée and Mame editions, however, failed to make the changes; they have retained the spelling of the Missal.

In the new *Ordo* every "j" of the Missal has been changed to "i." For example, *Iesus* is used instead of *Jesus; Iudaei* instead of *Judaei; Iacob* instead of *Jacob; subiugalis* instead of *subjugalis; Ioannis* instead of *Joannis; maiestas* instead of *majestas.* Again Marietti, Pustet, Dessain, and Benziger have correctly followed

the *editio typica.* But Desclée and Mame have ignored the changes and have retained the spelling of the Missal.

Comparison of the Missal and the *Ordo* shows another orthographic change: a great reduction in the number of capital letters. For example, in the printed Confiteor there are six words that begin with capitals in the Missal, which the *Ordo* begins with a small letter. The same type of change is consistent throughout the typical edition of the *Ordo.* It is difficult to see why the Mame edition, alone of those examined, has "corrected" the *Ordo* in this regard and has retained the upper case letters of the Missal.

A MISSPELLED WORD

The Vatican edition of the *Ordo Hebdomadae Sanctae* (p. 32) contained a misprint in the *Communicantes.* Instead of "Chrysogoni," the *Ordo* had, in its first printing, "Crysogoni." Apparently, someone noticed the mistake and attempted to insert the missing "h." However, the later copies of the *editio typica* have "Crhysogoni," the "h" having been inserted in the wrong place![5]

All the publishers, except Dessain, who have set the type for their editions of the Holy Week *Ordo* have corrected this error. Dessain copies the misprint from the Vatican edition and has Crysogoni. The Benziger edition, being a photographic copy of the Vatican edition, also has the mistake. Since it was photographed from an early Vatican copy, it has no "h" in this name.

CONCLUSION

In the decree that appeared in the Vatican edition of the *Ordo,* Cardinal Cicognani of the Congregation of Sacred Rites declared that edition to be typical and "ab editoribus, qui privilegium habent, accurate exscribendam." Clearly, this does not require that a misprint in the typical edition be copied (e.g., Crysogoni). Does it require that orthography be the same in the *editiones juxta typicam* as in the *editio typica?* When the spelling has been so deliberately chosen as in the new *Ordo,* it seems clear to this writer that the Holy See wants it followed. And what of punctuation? Since this affects the meaning, it certainly must be fol-

[5] The mistake occurs in only one of the three printings of the *Communicantes,* that in the *Ordo Missae.* In the proper *Communicantes* for Holy Thursday and for the Paschal Vigil, the spelling is correct.

lowed. May titles such as "antiphona ad communionem" be changed in an *editio juxta typicam?* Again, it would seem that where the phrase has been chosen so carefully, the mind of the Holy See is that it be retained.

The liturgical texts may not call for quite so detailed and minute care as the inspired text of Scripture, but they would seem to deserve better treatment than they received from a few of the publishers of the recent Holy Week *Ordo.*

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SITUATIONAL ETHICS

Situational Ethics has many synonyms. In his allocution on "the new concept of moral life" the Holy Father has designated it as "ethical existentialism," "ethical actualism," "ethical individualism," "situationsethik," "morality according to the present situation," or by the general terms "the new morality," or "the new concept of moral life."[1] The theory, under whatever name it is designated, has been condemned several times. Most recently the Holy Office issued a special Instruction on "this ethical system which has started to circulate in many areas, even among Catholics." In part, the Instruction says:

Contrary to the moral doctrine and its application as handed down in the Catholic Church . . . some authors who follow the system [of Situationsethik] state that the ultimate determining norm for activity is not the objective order . . . but an internal judgment and illumination of the mind of the individual by which he comes to know what is to be done in a concrete situation. . . . Many of the things which are proclaimed [by the Church] as absolute postulates of the natural law . . . are, according to the proponents of this new system, only relative and changeable and may always be adapted for the situation at hand. . . . Much that is stated in this system of "Situational Ethics" is contrary to the truth of reality and to the dictate of sound reason, gives evidence of Relativism and Modernism and deviates far from the Catholic teaching. . . . In not a few of its assertions, it is closely related to various non-Catholic ethical systems. . . . This Supreme Sacred Congregation of the Holy Office, after mature consideration, interdicts and prohibits the teaching or approval of this doctrine of "Situational Ethics."[2]

Six years ago, in the encyclical *Humani generis,* the Holy Father, in reference to errors of a similar nature, stated:

. . . Theories that today are put forward rather covertly by some, not without cautions and distinctions, tomorrow are openly and without moderation proclaimed by others more audacious, causing scandal to many, especially among the young clergy and to the detriment of

[1] Cf. *AAS,* XLIV (1952), 414.

[2] A complete translation of this instruction is carried in the Analecta section of this issue.

ecclesiastical authority. Though they are more cautious in their published works, they are rather open in their writings intended for private circulation and in conferences and lectures. Moreover, these opinions are published not only among members of either clergy and in seminaries and religious institutions, but also among the laity, and especially among those who are engaged in teaching youth.[3]

Two years later in a radio message on *"De conscientia Christiana in juvenibus recte efformanda"* at the close of a national "Family Day" sponsored by various Catholic Action groups in Italy, the Holy Father explained that

Certain currents of modern thought are beginning to change the concept of conscience and to attack its value. . . . To understand how conscience can and ought to be educated, we must go back to the fundamental concepts of Catholic doctrine. . . . Our Divine Saviour brought to ignorant and weak man His truth and His grace: truth, to point out the path leading to his goal; grace, to give him the strength to reach that goal. In practice this means to accept the will and commandments of Christ, to conform one's life to them. . . .[4]

Referring back to the errors he had cited, the Holy Father continued:

Just as they would do regarding its dogmatic teaching, there are some who would like to make a radical revision of Catholic moral law, in order to arrive at a new appraisal of its value. The first step, or rather, the first blow, against the structure of Christian moral standards would be—as some plead—to free them from the narrow and oppressive overseeing by the authority of the Church. . . . In this way, they say, the moral law may be brought back to its original form and left simply to the intelligence and determination of each individual's conscience. . . .[5]

In the allocution less than a month later, delivered to the International Congress of the World Federation of Catholic Young Women held in Rome, the Holy Father returned to the same subject and in more specific detail condemned the "new morality." At that time he said: ". . . The new conception of Christian morality touches very directly the problem of the faith of the youth.

[3] *AAS,* XLII (1950), 565.
[4] *AAS,* XLIV (1952), 272.
[5] *Ibid.,* 273.

. . . The distinctive mark of this new morality is that it is not based in effect on universal moral laws, such as for example, the Ten Commandments. . . ."[6]

In a recent Instruction of the Holy Office we find a reiteration of the Holy Father's former statement, namely that "few, if any of the extraordinarily numerous dangers besetting the faith, are as great or so heavy in foreboding as those which are created by the 'new morality.' "[7]

Since new views and opinions attract the imprudent, it is better to guard ourselves against the disease rather than fight it after the contagion has spread throughout the body. Moreover, the Holy Father in *Humani generis* points out that

> Catholic theologians and philosophers, whose grave duty it is to defend natural and supernatural truth and instill it into the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are properly diagnosed, and because sometimes even in these false theories a certain amount of truth is contained, and finally, because these theories provoke a more subtle discussion and evaluation of philosophical and theological truths.[8]

It will help to understand this new system of morality more fully, if we recall some of the objectives it hopes to attain and some of the complaints it lodges against the traditional system of morality. In general, the new theory of morality makes every attempt to avoid the abstract or the universal as an obstacle to the development of personality. The universal is escaped, we are told, by focusing one's attention on the present situation with all the concrete, actual, existing circumstances in which "the existent individual" lives and acts. In this way, it maintains, man will arrive at a morality which is personal and eminently individual. On the other hand, traditional Christian ethics, according to this new theory, suffocates the spiritual life of the faithful, particularly the young, with its moral imperatives and complicated code of precepts and prohibitions. The adherents of this new morality further state that Christian ethics as we know it today places an intolerable

[6] *Ibid.*, 414.
[7] *Ibid.*, 419.
[8] *AAS*, XLII (1950), 563 f.

burden upon its adherents. One of the avowed purposes of this new theory is to lighten the moral burden of mankind and to restore morality to its pristine simplicity by making it a matter between the individual conscience and God alone. This system, it is said, permits man to be united to God through faith and love, not merely through the observance of laws and precepts binding man from without. Man, if he is to be freed from a state of pathological scruples or abandonment of conscience, must, we are told, adapt his life to this "new morality."

This movement of "situation ethics" is in no way connected with that effort of some Catholic scholars who are working for a new approach to moral theology, especially in the textbook presentation. This latter movement is seeking a more positive approach to the teaching of the divinely revealed truths and the teachings of the Church. Every theologian hopes for a successful outcome for this venture and is willing to work for its fulfillment. Some of the critics of the customary method of teaching moral theology have forgotten at times that one of the chief aims of moral theology, as it is taught today, is the formation of confessors. A priest cannot be a good confessor unless he has a precise knowledge of the line of demarcation between obligation and counsel, since he is concerned in the Sacrament of Penance primarily with the forgiveness of sins. The "moral minimum" must be clearly known by him. Otherwise there will be disastrously harmful results in the confessions he hears. On the other hand, a prudent confessor will certainly exhort his penitents to live a spiritual life far above the demands of the moral minimum. Moreover, in his sermons and instructions he will stress the positive side of the supernatural life by treating such subjects as the life of sanctifying grace, the meaning and signification of the Mystical Body, and the necessity of virtue. By treating the spiritual life from a positive aspect rather than from the point of obligation, he will lead the faithful away from viewing the spiritual life as "the avoidance of mortal sin" to a more positive approach to holiness.

Situational ethics, if it were in any way connected with the movement to devise a more positive presentation of the divinely revealed moral truths and the authentic teaching of the Church, would merit praise and co-operation. In reality, however, the principles upon which the theory is based would destroy the very Christian faith which is the foundation of morality. The "new

morality" presents a "new concept of moral life." But since Christian ethics has its foundations in the truths of the Christian faith, it is easy to see why the Holy Father has categorized the new concept of moral life as an evil "which would poison the wellspring of faith and bring about its death."[9]

Situational ethics basically or radically derives from existentialism. One finds a real difficulty in giving a definition of existentialism because of the unusual terms involved and because of the unusual connotation given to terms found in scholastic philosophy. Many of the proponents of existentialism are expressly opposed to any form of systematization in their theories or deny that the theory can be systematized. Nearly all condemn logical or dialectical constructions. Some would hesitate to designate existentialism as a philosophy, they would rather refer to it as a "movement." Under whatever classification it falls, existentialism is a theory which insists on the primacy of the subjective in man, to the extent either of denying God's existence or at least of neglecting that fact by making the central notion of its theory "the existent individual," living and acting in these unique, concrete circumstances. "Fiercely hostile to the Hegelian doctrine, Kierkegaard refused to substitute exterior for interior, to dissolve the personality by playing with universal notions."[10] The procedure in existentialism differs from deductive reasoning. A person does not compare this or that idea with an accepted universal norm and then judge whether or not he is in possession of the truth. Objective norms, for the most part, are either rejected or relegated to the category of indicative norms. Truth, according to this theory, is tested by the living experience of the individual at this moment and in this set of unique circumstances. Kierkegaard, for example, in "his basic, fundamental understanding of existential truth" does not make it consist in "objective knowledge and the validity of objective reality, but rather in subjective existence."[11] Even practical truth is not reached from a comparison of this individual's idea with an objective norm. Such a procedure, we are told, would be avoiding the personal realities of life.

[9] *AAS*, XLIV (1952), 419.

[10] Cf. Troisfontaines, *Existentialism and Christian Thought*, p. 9.

[11] Cf. Roos, *Soren Kierkegaard and Catholicism*, p. 38.

Despite the many differences in the theories proposed under the name of existentialism, on the whole it is a reaction against those philosophical theories which either neglect the individual or seem to neglect or submerge him. The chief themes of the existentialist are "active and passive decisions," "the 'I' of man and the 'I' of God," "man's existence and his mental attitudes," "the relation of man to 'the other'," whether human or divine, "the personal autonomy of man and the liberty and destiny of man."[12]

From the above brief description of existentialism we can formulate this definition: existentialism is a philosophical theory which insists on the primacy of the subjective in man and the supremacy of his personal autonomy and promotes unwarranted subjectivism and liberty. Sartre defined existentialism as "a doctrine which makes human life possible and, in addition, declares that every action implies a human setting and a human subjectivity."[13]

The Holy Father in the allocution referred to above said that "it is not difficult to recognize how the new moral system derives from existentialism." We see the connection between situational ethics and existentialism when we recall that any system of ethics is derived from a corresponding philosophy. Since ethics gives direction to human activity, one's concept of human nature and human activity will determine his system of ethics. For instance, a materialist whose ideas of human nature are erroneous will have an erroneous system of ethics. Existentialists formulate a system of ethics in which the individual makes each moral judgment entirely on the basis of the actual, concrete circumstances in which he finds himself. In formulating a judgment of conscience each individual will then be in direct relationship with God, they say, and will assume a personal responsibility before God for his decision. No law, authority or religion, it is said, can intervene in any way in this individual relationship or make any regulations concerning it.

In making a summary of the principles of situational ethics, we will call attention to the main principles alone. Some of the principles referred to cannot be completely distinguished or separated from one another. In the following paragraphs some of the errone-

[12] Cf. Newman, "The Ethics of Existentialism," *The Irish Ecclesiastical Record*, LXXVII (1952), 12.

[13] Sartre, *Existentialism* (translated by Frechtman), p. 12.

ous teachings of the new morality are stated and an indication is given concerning the basic error of the view.

The whole content of the new morality is found, as has been said before, in the general principle that maintains the traditional Catholic ethics, proposed to modern day mankind, "under the narrow and oppressive overseeing of the Church," must be revised. The exponents of this theory declare that the substitution of the new morality for the traditional Catholic ethics would restore the moral law to its pristine simplicity. The original Christian moral law, according to this theory, was quite simple, namely, the individual judged each action according to his own conscience. By leaving all ethical criteria to the conscience of the individual and making him the absolute master of his own decisions, the new morality would not ease the moral burden nor would such a theory lead the individual to a closer union with God. On the contrary, such a path would rather lead one away from the path of virtue laid down in the revealed teachings. In reality, the new ethics substitutes a human, fallible criterion of morality for the divine, infallible, one. Moreover, one cannot revise the moral code without also revising the basic dogmatic teachings of Christ. In portraying the Church "as an outside authority and an oppressive overseer," the proponents of the new morality forget that Christ instituted the Church and promised the continual assistance of the Holy Spirit to teach the entire body of divinely revealed truth. Just as it is contrary to the will of Christ to withdraw oneself from His teaching, so also is it contrary to His will to withdraw oneself from the authority constituted by Him. Our Lord Himself made it quite clear that morality does not depend on the judgment of the individual when He said, "If you love Me, keep my commandments. . . . He who has my commandments and keeps them, he it is who loves me . . . He who does not love me does not keep my words."[14] When the rich young man questioned Christ, concerning the "works to be done to gain eternal life," Our Lord answered: "If thou wilt enter into life, keep the commandments." When the young man asked which commandments he was to observe, Our Lord answered: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal. . . ."[15] The element of fear as a stimulus to keep the

[14] *John*, 14: 15, 21, 24.
[15] *Matt.*, 19: 16-19.

commandments and avoid evil (a point which is contrary to the theory of ethical existentialism) is used by Our Lord as, for example, when He says: "And I say to you, my friends: Do not be afraid of those who kill the body, and after that have nothing more that they can do. But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has the power to cast into hell. Yes, I say to you, be afraid of him."[16] From these few, among many citations of Our Lord's teaching, it is obvious that the content of the moral law "in its pristine simplicity" is the same as the content of traditional Catholic ethics.

As was pointed out before, morality, according to ethical existentialism, is not based on universal moral laws, such as the ten commandments, but on the real and concrete circumstances in which an individual must act, and according to which circumstances the conscience of each individual must judge and choose. There is no doubt that the circumstances surrounding an action, whether these are *aggravantes vel minuentes,* must be considered in forming one's conscience. This statement, as it stands, is a commonly accepted theological principle. Saint Thomas considered the matter extensively in his treatment of the virtue of prudence.[17] The difficulty arises in the "solution" of practical cases by the adherents of this theory. They state that the individual must consider only the circumstances (in reality the secondary sources of morality) and is not obliged to consider the primary source of morality, namely, the object of the action. Moreover, he does not have to evaluate his action in the light of those universal moral laws, the existence of which is based on the very essence of things. Blasphemy, perjury, fornication, the abuse of marriage, depriving workers of their just wages, etc., are evil actions at all times. In the new morality the individual must examine the circumstances surrounding these actions to determine if they are evil in this instance. He may, according to this theory, conclude that one or all of the above named actions are *objectively licit* in this particular instance. The Holy Father makes this statement:

> . . . General moral concepts and principles are not [according to the new morality] a body of premises, from which conscience draws logical conclusions in a particular case, the case which happens only once.

[16] *Luke,* 12:4 ff.

[17] St. Thomas, *Summa theologica,* II^{a} II^{ae}, qq. 42-57.

Not at all. . . . If a seriously trained conscience decided that abandoning the Catholic faith and joining another religion brings it closer to God, then such a step would be "justified," even though it is generally classified as giving up the faith.[18]

In a pre-eminent position in the hierarchy of values, according to this theory, is the good coming to this particular individual's personality in the performance or the omission of an action. The Holy Father, in referring to this point, states that an unmarried person would, according to this theory, be permitted physical intimacies in certain circumstances, if he or she sincerely believed there was mutual inclination. Also, in the words of the Holy Father

. . . precisely in virtue of this principle [personality values are the highest] in what concerns the rights of married persons, it would be necessary, according to the new morality, in case of conflict, to leave to the serious and upright conscience of the parties, according to the demands of concrete situations, the power to frustrate directly the realization of biological values, for the benefit of personality values.[19]

According to this new system, without the intervention of any authority outside the individual or without the individual's having recourse to any law outside himself, God will make known to the individual what he is to do in these circumstances "which happen only once." In the abstract order this would not be impossible, but the theory does contradict the revealed present order of divine economy.

Although the adherents of the new morality would not in so many words advocate the principle that the end justifies the means, they do apply that principle in practice when they maintain that God is not so much interested in what a person does as why he does it. It is true that the *finis operantis* is a source of the morality of an action, but it is not the primary source. The primary source of the morality of any action is the *finis operis,* the nature of the action.

The Holy Father sums up the case against the "ethics of situations" with these three maxims:

[18] *AAS,* LXIV (1952), 415.
[19] *Ibid.,* 416.

The first: We grant that God wants, first and always, a right intention. But this is not enough. He also wants the good work. A second principle is that it is not permitted to do evil that good may result. Now this new ethic, perhaps without being aware of it, acts according to the principle that the end justifies the means. A third maxim is, that there may be situations in which a man, especially a Christian, cannot be unaware of the fact that he must sacrifice everything, even his life, in order to save his soul. Of this we are reminded by all the martyrs. Martyrs are very numerous, even in our own times. The mother of the Machabees, along with her sons; Saints Perpetua and Felicitas, notwithstanding their newborn children; Maria Goretti, and thousands of others, men and women, whom the Church venerates did they, in the face of the "situation" in which they found themselves, uselessly or even mistakenly incur a bloody death? No, certainly not, and in their blood they are the most explicit witnesses to the truth against the "new morality."[20]

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[20] *Ibid.*, 418 f.

POPE BENEDICT XV AND THE RULES FOR THEOLOGICAL DISCUSSION

One of the more interesting and important phenomena in the Catholic life of our time has been the emergence, here in the United States, of a rather considerable controversial literature in which Catholic writers have taken issue with theological views expressed by other Catholics. Unfortunately, along with the increase in the quantity of theological controversy, there has sometimes been more than a suggestion of quite untheological acerbity. In most instances, the men who lapsed from the standards of proper theological discussions were not the theologians themselves, but rather over-enthusiastic admirers of some real participant who succumbed to the temptation of trying to exalt their hero by trying to discredit a theologian who opposed some of his views. Nevertheless, all of those interested in the work of theological discussion should profit greatly from a consideration of what a great twentieth-century Roman Pontiff taught about the proper norms for such discussion. The Pontiff was Pope Benedict XV, and he included this material in his encyclical letter *Ad beatissimi,* issued Nov. 1, 1914.

The section of the document dealing with our subject is a rather long one, but it must be cited in its entirety. This knowledge of the entire section of the *Ad beatissimi* will give us the opportunity to see the immediate context of the various admonitions given here by Pope Benedict XV. It should prevent anyone from making or accepting any interpretation of an individual command or statement which might be incompatible with that context.

The pertinent passage reads:

> The first element on which the success of any society of men depends is the concord of its members. We shall therefore make it one of Our chief cares to do away with, and to prevent, dissension and discord amongst Catholics, and thus to secure unity of plan and of action. The enemies of God and the Church clearly see that a way to victory over us is opened, whenever our defence is weakened by divided counsels; hence they are ever on the alert, when they find us united, to divide us by craftily sowing in our midst the seed of discord. Would that their scheme had not so often been successful, to the great detriment of

religion. For this reason it is wrong that anyone should set aside the commands of lawful authority on the pretence that he does not approve of them; let each submit his opinion to the judgment of authority, and then obey as a duty of conscience. No private person is allowed, by the medium of books or of newspapers, to put himself forward as teacher in the Church. All know to whom God has given the teaching authority of the Church; to him it belongs to decide when and how he shall speak; the duty of others is to receive his words with reverence and obedience. In matters about which the Holy See has not given a decision, and in which, without injury to faith and ecclesiastical discipline, there may be differences of opinion, each may lawfully defend his own. But in such disputes there must be no offensive language, for this may lead to grave breaches of charity; each is free to maintain his own opinion, but with propriety, and if others do not accept his view, he must not cast suspicion on their faith or spirit of discipline. We desire that the practice, lately come into use, of using distinctive names by which Catholics are marked off from Catholics, should cease; such names must be avoided, not only as "profane novelties of words," that are neither true nor just, but also because they lead to grave disturbance and confusion in the Catholic body. It is of the nature of the Catholic faith that nothing can be added to it, nothing taken away; it is either accepted in full or rejected in full: "This is the Catholic faith, which unless a man believe faithfully and steadfastly, he cannot be saved." There is no need to qualify by fresh epithets the profession of this faith; let it be enough for a man to say: "Christian is my name, Catholic my surname"; only let him take heed to be in truth what he calls himself.

As for those who devote themselves to the good of the Catholic cause, the Church now asks of them not to be over-eager about useless questions, but, following the leadership of him whom Christ has appointed guardian and interpreter of the truth, to use all their power to preserve the faith in fullness and freedom from error. There are still men, and these not a few, who, as the Apostle says: "having itching ears, when they will not endure sound doctrine, according to their desires will heap to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned unto fables." Some there are who, puffed up and emboldened in mind by the wonderful advance of natural science—an advantage due to the gift of God—have gone so far in their rashness that, exalting their own judgment above the authority of the Church, they have not hesitated to reduce the deep things of God, and the whole revelation of God, to the measure of their own understanding, and to accommodate them to the modern spirit. Hence have arisen the monstrous errors of Modernism, which

Our Predecessor justly declared to be "a synthesis of all heresies," and which he solemnly condemned. That condemnation, venerable Brethren, We now renew to the full; and since this so pestilential evil has not been altogether stamped out, but even yet secretly creeps here and there, We admonish all to be most carefully on their guard against its contagion; one can well say of it, what Job said of another plague: "It is a fire that devoureth even to destruction, and rooteth up all things that spring." We desire that Catholics should reject, not only the errors of Modernism, but also its tendency—what is called the Modernistic spirit; a spirit that fastidiously rejects what is ancient, and is ever on the search for novelties—novelties in the way of speaking of divine things, in the celebration of divine worship, in Catholic practices, and even in the exercises of private devotion. We desire, therefore, that the old rule be religiously observed: "Let nothing be introduced but what has been handed down"; a rule which, while being inviolably observed in matters of faith, must be taken as a guide also in matters liable to change; although even here the sentence holds good: "Not new things, but in a new way."[1]

The lessons contained in this section of the *Ad beatissimi* can be summarized under a comparatively few headings.

(1) The first, and perhaps the most needed, lesson inculcated in the encyclical is that of the intimate and essential purpose of theological writing and of public discussion within the field of this science. These things are meant to contribute to the advantage of the Catholic Church itself, and Pope Benedict describes the setting aside of the commands of lawful doctrinal authority as wrong because such conduct divides and thus weakens the teaching activity of the Church. Obviously there are other reasons why it is morally reprehensible to take no heed of authoritative teachings within the Church. The *Ad beatissimi,* however, reminds us that one reason why such an attitude is wrong is that it is definitely disadvantageous to the unity and the solidarity of the Church itself.

Here Pope Benedict XV repeats a lesson previously given by Pope Pius IX in his letter *Tuas libenter.* In this document, Catholics engaged in the speculative sciences were warned that they must give an assent of divine faith, not only to dogmas which had been explicitly defined by oecumenical councils and by the Roman Pontiffs, but also to those doctrines "which are taught as divinely

[1] *AAS,* VI, 19 (Nov. 25, 1914), 656 f. This English translation is one of the "authentic versions" carried in that issue, 585-660.

revealed by the ordinary *magisterium* of the Church spread throughout the world, and which consequently are accepted with universal and constant consent by the Catholic theologians as belonging to the faith."[2] And the *Tuas libenter* insists that these Catholic scholars, and particularly the theologians with whom he is primarily concerned, must act thus "in order that, by their writings, they may bring new benefits to the Church."[3] The *Ad beatissimi* brings out the fact that unity among the Catholics themselves is one of the advantages or benefits which the Church has a right to expect from the theological writings of its own children.

The unity Pope Benedict seeks in the *Ad beatissimi* is a strong and highly definite thing. This is brought out much more clearly in the Latin original of the encyclical than in the authoritative translation published in the *Acta Apostolicae Sedis,* the one quoted in this article. Where the English version describes the Holy Father as working "to secure unity of plan and of action" among Catholics, the Latin text says that he is striving *"ut . . . ii [Catholici] iam unum idemque omnes et sentiant et agant."*

Here the language and the thought of Pope Benedict closely parallel those of Pope Leo XIII in his *Immortale Dei.* We can gather the full meaning of what is taught in the *Ad beatissimi* if we compare it with the passage in the older encyclical in which the same ideas are set forth. Pope Leo wrote:

> If, in the difficult times in which our lot is cast, Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action *(quae sua cuiusque sint tam in opinionibus quam in factis officia).* As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed. Especially with reference to the so-called "liberties" which are so greatly coveted in these days, all must stand by the judgment of the Apostolic See, and have the same mind *(oportet Apostolicae Sedis stare iudicio, et quod ipsa senserit, idem sentire singulos).*[4]

Thus, according to both these encyclicals, the unity of Catholics is meant to involve, in the realm of judgment, an attitude of whole-

[2] *Denz.,* 1683.
[3] *Denz.,* 1684.
[4] *Denz.,* 1880.

hearted acceptance of the teachings of the Roman Pontiff by all the members of the true Church. The members of God's supernatural kingdom here on earth must actually hold what the supreme teacher whom God has set in charge of the Church as the Vicar of His Son teaches them to hold. In the *Immortale Dei* this is presented as the duty incumbent upon all Catholics. In the *Ad beatissimi* it is described as the objective which Pope Benedict XV is working to accomplish.

It is likewise an objective towards which all theological writing is expected to contribute. Any public lecture or writing by a theologian which militates against this objective is by that very fact a failure. Thus, in the realm of judgment, not only the unity of Catholics in the acceptance of Catholic dogma, but that agreement by which all are of the same mind with the Roman Church must stand as a valid norm of acceptability for public theological discussion.

The *Ad beatissimi* shows also that the union of charity must be served if public statements or writings in the field of theological discussion are to serve the Church as they are meant to do. The encyclical insists that Catholics must not only think the same way, but that they must also do the same things (*"unum idemque et sentiant et agant"*). The factor that unites men in their activities within God's supernatural kingdom on earth is, of course, divine charity, the supernatural love for God which necessarily involves the love of our neighbors, and particularly of those who are closest to us as our fellow members of Our Lord's Mystical Body.

Theological discussion is meant to contribute towards unity in the line of thought by reason of its accuracy. It attains that accuracy through the faithful adherence to the teaching of the Church's *magisterium.*

It is meant to serve the unity of charity within the true Church of Jesus Christ by showing Catholics how and why they must consider and treat each other as brothers in Christ precisely by reason of their membership in God's household, the Church. Obviously any theological discussion, oral or written, which treats a fellow-member of the Church contemptuously and which works to bring others to despise or to dislike an opponent militates against this unity of charity within the Catholic Church. In doing this, it not only fails to bring any new advantages to the Church, but it actually hinders Our Lord's cause in this world.

We would be very much mistaken if we were to think that this lesson of the *Ad beatissimi* is merely a commonplace, something which no Catholic had ever dreamed of denying. Unfortunately, in contemporary Catholic writings there have been some men, a few of them extraordinarily influential, who have deplored "Catholic solidarity" or "group-consciousness" among Catholics. What these individuals seem to want is to have Catholics in the United States primarily and enthusiastically aware of their membership in our American civil society. They seem to imagine that special attention to and pride in their membership in the true Church of Jesus Christ, and the recognition of their fellow Catholics as brothers and sisters in Christ who must be given an eminent position in the order of divine charity, are factors which would militate against this awareness of membership in the American nation. One of the more disturbing symptoms of the ills of our time was the quiescent acceptance by Catholic critics generally of a book which claimed that Catholics were free to like or to dislike their fellow-members of the true Church. This assertion actually constituted the most practical and absolute denial of the function of charity as a bond of union within the Mystical Body of Jesus Christ. It was a flat contradiction of Our Lord's basic commandment to His disciples:

> A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.
>
> By this shall all men know that you are my disciples, if you have love one for another.[5]

It is the special glory of the *Ad beatissimi* that it speaks to us in our own time to remind us of the essentially practical import of this urgent command of Our Saviour, and that it brings the implication and the application of this command into the field of theological debate. The theologians of our time stood in urgent need of this lesson.

(2) The second lesson brought out in this section of the *Ad beatissimi* is that it is wrong for anyone to set aside the doctrinal decisions of competent authority within the Church because these decisions are not pleasing to him. In the *AAS* translation carried in this article, the sense of the Latin original in this particular part is not given with complete accuracy. According to the translation,

[5] *John*, 13: 34 f. Cf. *John*, 15: 12, 17; *I John*, 2: 10 f.; 4: 7.

it is wrong for anyone to disregard these commands of legitimate authority "on the pretence that he does not approve of them." The Latin original reads: *"propterea quia non probetur sibi,"* which would mean merely: "because he does not approve of them."

Actually, whenever there has been any pretense or simulation connected with the setting aside of authoritative teachings by writers in the field of sacred theology, it has never taken the form of trying to make it appear that the statements of the *ecclesia docens* are being passed over because the writer does not approve of them. The usual manner of acting in this way is to have some doctrinal decision which does not appeal to a particular author rejected on the pretense that the Sovereign Pontiff, in issuing this judgment, was actually referring to something quite distinct from what he said he was discussing.

Thus the text of the *Ad beatissimi* insists upon the need for genuine humility in all theological discussion. It tells us that the Catholic writer or lecturer must "submit his opinion to the judgment of authority, and then obey as a matter of conscience." It is, of course, far more in accord with the dictates of pride to ignore the doctrinal decisions of ecclesiastical authority whenever these decisions are distasteful, and particularly whenever they are opposed to what the author or lecturer has hitherto been teaching. It is quite in line with the demands of worldly self-love to allege some pretext which will make the rejection of papal teachings appear as an act of virtue or as an achievement of scientific learning. But, as Pope Benedict XV pointed out in the *Ad beatissimi,* such is not the course of action that accords with the demands of the Catholic Church upon its theologians.

(3) Pope Benedict's encyclical then insists that no private individual has the right to set himself up as a teacher in the Church. The translation asserts that this cannot be done "by the medium of books or of newspapers." The Latin original makes it clear that public lectures can also be the medium for this unauthorized teaching within the Church. It likewise makes it obvious that the prohibition extends, not only to newspapers, but to all periodical literature.

Here the *Ad beatissimi* touches upon a point which has been much more fully developed by Pope Pius XII in the allocution *Si diligis,* one of his most important doctrinal pronouncements. The

same section of the *Si diligis,* incidentally, casts important light on the previous lesson inculcated by the *Ad beatissimi.*

Christ Our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent His Apostles, as He had been sent by the Father, to teach all nations everything they had heard from Him. The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached. Those who are so called teach, not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently. Bishops, for their part, by conferring this faculty are not deprived of the right to teach; they retain the very grave obligation of supervising the doctrine which others propose in order to help them, [and they retain the very grave obligation] of seeing to its integrity and security. Therefore the legitimate Teaching Authority of the Church is guilty of no injury or no offence to any of those to whom it has given a canonical mission, if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing and defending in their lectures, and in books, notes and reviews intended for the use of their students, as well as in books and other publications intended for the general public.[6]

Occasionally, over the period of the last few years, the lesson of the *Ad beatissimi* has been misinterpreted. People have been led to imagine that Pope Benedict's action in prohibiting private individuals from acting as teachers of divine revelation within the Catholic Church in some way implied a rebuke to those enemies of Modernism whom the Modernists and their sympathizers designated as "integralists." Nothing could be farther from the truth.

At the time Pope Benedict wrote the *Ad beatissimi,* and, unfortunately, even after it had been written, there were individuals

[6] *AER,* CXXXI, 2 (Aug., 1954), 127 f.

who arrogated to themselves the positions of independent teachers within the Catholic Church. The Modernist leader Von Hügel was an outstanding offender along this line. He attempted to teach in the Catholic Church, not as an instrument chosen by any member of the hierarchy, but in obvious opposition to the directions of the Holy See. He disdained even seeking an *imprimatur* for his published works.[7] If ever there was a private person who presumed to set himself up as a teacher in the Church outside the sphere of influence of the *ecclesia docens,* that person was Friedrich von Hügel. And it is interesting to note that we have never been told of any of the so-called "integralists" who ever violated this command in the *Ad beatissimi* in anything like the way Von Hügel violated it.

From the entire context of Pope Benedict's encyclical letter, it is quite obvious that neither the document itself nor any particular section of it can be said to be directed particularly against these "integralists." As a matter of fact the *Ad beatissimi* repudiates the errors and the spirit of the Modernists as powerfully and as bitterly as St. Pius X had ever done. It renews the condemnations issued by St. Pius X against Modernism and the Modernists. There is absolutely nothing in the document to support the contention that Pope Benedict XV meant in any way to condemn or to censure the loyal supporters of his sainted predecessor.

Certainly, when the conduct of Modernists like Von Hügel was so well known, and so completely at variance with what is inculcated in the *Ad beatissimi,* it would seem most probable that, if this particular teaching was directed "against" anyone, it was intended as a lesson and as a childing for the writers of the Modernist group. But, as the passage reads in Pope Benedict's encyclical, it is simply an order from the Vicar of Christ on earth to Catholic publicists to leave the teaching of God's revealed word where Our Lord had put it: in the hands of the apostolic *collegium.* It is a badly needed reminder of the fact that "Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care, there are no other

[7] Cf. De la Bedoyère, *The Life of Baron von Hügel* (London: J. M. Dent & Sons, Ltd., 1951), p. 49. Von Hügel's attitude towards the *magisterium* of the Church is discussed in Fenton, "Von Hügel and Ecclesiastical Authority," *AER,* CXXXIII, 1 (July, 1955), 35-52.

teachers divinely constituted in the Church of Christ." And it is likewise a reminder that the only legitimate teaching in the Church is that of the apostolic *ecclesia docens* or by some person who has been called in to aid the hierarchy in their teaching work, under their direction.

Furthermore, this section of the *Ad beatissimi* advises all Catholics of their duty to submit their teachings to the judgment of the authority Our Lord has established in His Church and to receive the decision of that authority reverently and obediently. The Roman Pontiff is the supreme doctrinal authority for the universal Church militant of the New Testament. When he decides to speak out on any doctrinal point (or, as the *Humani generis* puts it, when the Sovereign Pontiffs *"in actis suis de re hactenus controversa data opera sententiam ferunt"*),[8] the others within the Church are obliged in conscience to accept this decision.

(4) The encyclical states that, where there is a question which has not as yet been decided by the Holy See, theologians may legitimately hold opposite views and may defend their own opinions. But it insists that in theological debates which are of themselves quite licit, the norms of truth, justice, and charity must always be observed.

Thus it is the teaching of the Holy See that there is a definite field within which theologians may licitly differ or debate. This field is limited to questions which have not been resolved by an act of the supreme doctrinal authority of the Catholic Church. It is quite obvious that no Catholic lecturer or writer can legitimately debate against a thesis which is taught authoritatively by the *magisterium* of the Church. And it is no less clearly the teaching of the *magisterium* that no individual theologian has any right to impose his own opinion on others. As a matter of fact theological debate on points which have not been decided by the Holy See can be and very frequently has been of immense value to the cause of sacred theology and to the Church itself.

The official translation reads that: "in such disputes there must be no offensive language, for this may lead to grave breaches of charity." It does not give an exact rendering of the sense of the Latin original: *"Sed in his disputationibus omnis intemperantia*

[8] *AER*, CXXIII, 5 (Nov., 1950), 389.

sermonis absit, quae graves afferre potest offensiones caritati." What the *Ad beatissimi* strictly forbids is intemperate language which can be seriously uncharitable. Offensive reference to a theological opponent is always uncharitable. It is not merely something which may lead to an offense against this virtue. The point made in the encyclical is that any intemperate language in theological debate is forbidden, and may be seriously sinful. The theologian is entitled to defend any opinion of his which is not opposed to the teaching of the Holy See, bust he must do this *modeste,* temperately. He is definitely not allowed to assert that people who oppose this opinion of his are suspect in faith or badly disposed in the line of ecclesiastical discipline because of their stand on this particular question. It is to be noted, incidentally, that the official translation takes no account of the words *"hac ipsa tantum causa,"* which are found here in the Latin original.

This portion of the *Ad beatissimi* is a clear reminder of the fact that debate or discussion in the field of sacred theology must always be conducted according to the norms of truth, justice, and charity. A theologian is not meant to debate a point in order to show that he is more intelligent or more erudite than the individual with whom he disagrees. The *schola theologica* is definitely not an arena for the exercise of vain-glory.

The work of theology is the investigation of divinely revealed truth, so that God's message may be ever better known and loved. Victory is achieved in theological discussion or debate only when the light of theological evidence is attained. A man wins in a theological discussion when, by means of the varying theses considered and the arguments alleged in their favor, he is able to understand what the resolution of the problem should really be. And, if a man is a loyal theologian, genuinely and sincerely loyal to the directives of the Holy See, this is the victory he seeks. It matters little, except to the cause of personal pride, whether the correct resolution of the problem turns out to have been the one originally proposed by oneself or by another.

When it insists that theologians should uphold their own opinions *modeste,* Pope Benedict's encyclical takes direct cognizance of the basic reality of a theological opinion. By its very nature an opinion of the type being discussed in the *Ad beatissimi* is a thesis which has not been directly supported by the authoritative *magisterium*

of the Catholic Church. If a man holds it and defends it, he does so, in the last analysis, because it appears to him to be the correct solution to a theological problem. The very fact that other men, presumably as well versed in the science as he is himself, refuse to accept it, should help him to realize that his own resolution of the problem may be objectively inaccurate or inadequate. If he is defending what is merely a free opinion, something which can be contradicted as licitly as it can be upheld, he should realize that his original position may turn out to be untenable, and he should be loyal and intelligent enough to recognize and accept the truth even if it appears in his opponent's position.

In the history of the Catholic Church the violation of the command set forth here in Pope Benedict's *Ad beatissimi* appears as one of the most tragic factors. In very considerable measure the heresies which have ruined the spiritual lives of so many thousands, and the evil doctrinal tendencies which have harmed so many more have been due to the obstinacy of theologians who have upheld what they first considered free theological opinions long after any support of these theses was excusable. Pope Benedict XV did the cause of sacred theology a great service when he warned theologians to defend even legitimate free opinions *modeste*.

To use a man's support of a free theological opinion opposed to one's own as a reason to impugn the genuineness of his faith and loyalty to the Church is always an evil tactic. To use intemperate language towards an opponent in theological discussion is always deplorable. And, if that intemperate language is meant to bring others to dislike or to despise that opponent, it is both unjust and uncharitable.

(5) The part of the *Ad beatissimi* which has been perhaps most frequently mentioned in the years since its original appearance is that in which the Sovereign Pontiff asked his people to refrain from "using distinctive names by which Catholics are marked off from Catholics." From the context there can be hardly any room for doubt that the term to which the Pope objected was "integralist." And, for this reason, some Catholic lecturers and writers have professed to see in this a condemnation of the group to which the name "integralists" had been applied.

The text of the encyclical and the actual history of Modernistic literature show us that such a claim is entirely erroneous. The *Ad*

beatissimi definitely and clearly objects to the use of the name. In no way does it state or even imply any dissatisfaction with the persons to whom that name had been applied. And, in point of historical fact, it is quite evident that the term "integralists" was not first used by the opponents of the Modernists but by the Modernists themselves.

The theologians who contradicted and exposed the original Modernists protested against their efforts to pass over or to modify some individual dogmas of the Catholic Church. They insisted that the content of divine relevation presented to us by the *ecclesia docens* must be believed, kept, and professed *integra,* in its entirety. In taking this stand they were merely repeating the teaching of Pope Leo XIII, who condemned the doctrine of those who "contend that it is opportune, in order to attract the wills of those who differ from us, to set aside some points of doctrine as of lighter moment or so to modify them that they no longer retain the meaning which the Church has always held."[9]

The Modernists replied to this insistence on the *fides integra* by dubbing their opponents "integralists." They worked to spread abroad the notion that these "integralists" were men of inferior culture, working for dishonorable motives to discredit the efforts of their betters. They could thus pass over any evidence adduced by the "integralists" without betraying their own inability to cope with the situation. The Modernists were obviously poor theologians. But they were outstandingly able in the field of publicity. Results of the systematic work of detraction they accomplished against their opponents remain until this day. One of those results is the stigma which, in the popular mind, still is attached to the designation "integralists."

Far from repudiating or condemning the men to whom the title "integralist" had been applied, Pope Benedict XV went out of his way, in the *Ad beatissimi,* to state their basic thesis. He insisted that it is the duty of all those who are devoting themselves "to the good of the Catholic cause" to work in this way: *"ut summo opere contendant integram conservare fidem et incolumen ab omni erroris afflatu, sequentes eum maxime, quem Christus constituit custodem et interpretem veritatis."* This, rather than inquiry into

[9] From the letter *Testem benevolentiae, Denz.,* 1967.

useless questions, was what the Catholic Church demanded of its theologians, according to Pope Benedict XV.

(6) One of the false reports sedulously encouraged by the Modernists and their sympathizers was that Modernism itself was a brief and relatively unimportant movement in the Church. People were led to believe that, with the exception of Loisy and a few like him, those who had been infected by the errors condemned by St. Pius X quickly acknowledged their mistakes, and that Modernism as a movement ended with the issuance of the *Pascendi dominici gregis.*

The *Ad beatissimi* is a blessing to the Church for many reasons. One of those reasons is the fact that it points out that more than seven years after the *Pascendi dominici gregis* had been published, "this so pestilential evil" had not been entirely stamped out. It warned that it was still creeping abroad, secretly but with a certain effectiveness. It was still a movement against which loyal Catholics should be on their guard, and against which they were to stand. It was something which Pope Benedict XV felt called upon to condemn again, in its teachings and in its very spirit.

In the light of this encyclical it is difficult to see how anyone can ever hold that the Modernist movement was dead after 1907, and that there was no real Modernism for the Association of St. Pius V to fight against after the issuance of the *Pascendi dominici gregis.*

The great lesson of the *Ad beatissimi* is its insistence upon the need of serious and loyal work by Catholic theologians to keep the Catholic faith in all of its integrity and purity. This, according to the encyclical, is exactly what the Catholic Church demands of those who devote their lives to its service. The document takes cognizance of the fact that anything done in this direction will be accomplished in the face of strong opposition. The Church, according to Pope Benedict XV, insists that its priests contend with all their might to prevent the setting-aside or the changing of any dogma of the faith on the part of Catholics. The language of the *Ad beatissimi* obviously implies that Pope Benedict meant that work for the integrity and purity of the Catholic faith is faced with serious opposition.

Thus the *Ad beatissimi* indicates the existence of a second kind of controversy in the field of sacred theology, and shows that sometimes this second kind of controversy may be required of any

theologian. The first kind of controversy with which the encyclical was concerned was that between two men who supported opposite opinions on a point which had not as yet been settled by a decision of the Holy See. This second type of controversy is one in which a theologian points to or argues against some teaching which threatens the purity or the integrity of the Catholic faith.

This was the type of controversy into which the opponents of the Modernists were being drawn fifty years ago. The *Ad beatissimi* points out the immediate and necessary objectives of such controversial writings when it asserts that Catholics must avoid the teachings and the spirit of those who are contradicting the doctrines of the Church. The rules for this second type of controversy must be seen in the light of this essential objective. It is clear that the defender of the Catholic truth must write *modeste,* that he must avoid all intemperate language, and that he must be guided always by the standards of truth, justice, and divine charity.

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Answers to Questions

THE VICTIM OF CLAUSTROPHOBIA

Question: A Catholic is afflicted with the psychological complex called claustrophobia, which makes it very difficult for him to go to Mass on Sundays, because of the large crowds that attend. Could his obligation of attending Mass be transferred to another day by his confessor?

Answer: A person seriously afflicted with the psychological difficulty described by the questioner would be excused from the obligation of attending Mass on Sundays. Moreover, since the law of the Church prescribes attendance at Mass on a definite day, the first day of the week (*can.* 1247-48), it would not be within the competence of the confessor to transfer the obligation to another day—for example, Monday—in such wise that there would be a grave obligation for the afflicted individual to hear Mass on this day. At most, the confessor could recommend that the penitent hear Mass on a weekday as a matter of devotion, since he is excused from attendance on Sunday. It should be noted, however, that many theologians hold that an obligation by divine law is imposed on Catholics of hearing Mass at least a few times (three to five) a year, so that the confessor should inform the penitent that he should assist at the Holy Sacrifice at least this frequently on weekdays, if he can do so without grave inconvenience (cf. Rogatillo-Zalba, *Theologiae moralis summa* [Madrid, 1953], II, n. 164).

It should be noted that when a person could attend an early Mass on Sunday at which only few worshippers would be present and thus avoid the difficulty mentioned by the questioner, he would be obliged to fulfill his obligation in this way.

REPRESENTATIONS OF THE SACRED HEART

Question: Are pictures and statues of the Sacred Heart permitted, if they portray Our Lord with a crown on His Head or on His Heart?

Answer: The Church has decreed that an image or picture of the Sacred Heart shall not be exposed for public cult unless the Person of Our Lord is portrayed (S.R.C., n. 3492). In other words, the Heart alone is not to be proposed for public veneration, though Our Saviour may be represented as showing His Heart. The reason for this legislation is that the Church wishes to make sure that the faithful adore the physical Heart of Our Saviour, not because of any intrinsic dignity it might possess as a bodily organ, but because it is hypostatically united to the Person of the Word. However, as far as I know, there is no prohibition of a picture or statue that would represent either the Heart or the Person of Christ wearing a crown—either a crown of glory, to represent His royal majesty, or a crown of thorns to represent His passion, in which the love of His Sacred Heart for mankind was so vividly demonstrated.

ABLUTIONS AT THE FIRST MASS

Question: If a priest is to say a second Mass, beginning a half an hour or more after the end of his first Mass, is he obliged to purify the chalice, or may he leave it unpurified? Moreover, if he does purify the chalice, may he leave it on the altar between the Masses?

Answer: The Apostolic Constitution *Christus Dominus* prescribes (Norm IV) that those priests who say Mass twice or three times *may* take the ablutions (of water only), and hence implies that there is no obligation to purify the chalice at the first Mass when a priest is binating. In this case, he may leave the chalice on the altar between the Masses. However, if he does purify the chalice with water, he should bring it with him to the sacristy on leaving the altar after the first Mass, and take it with him to the altar when he comes out for the second Mass, since this is the prescription of the rubrics.

AN EYE FOR AN EYE

Question: If an unjust assailant injured a person to the extent of depriving him of the sight of both eyes, and yet the victim's sight could be restored by receiving a healthy cornea, would the

aggressor be bound in justice to give him one of his own eyes? Again, if the assault caused a profuse loss of blood, would the assailant be obliged to give the victim a blood transfusion, supposing that his blood was of the proper type?

Answer: It would seem that even if the attacker blinded his victim and the restoration of this latter's sight were possible by the transplantation of a healthy cornea, the assailant would not be bound by the natural law to give up one of his own eyes to repair the damage, since that would be a most extraordinary sacrifice, which even commutative justice would not demand. However, if it were possible for the assailant to obtain an eye at an "eye-bank" (containing the eyes of deceased persons), he would be obliged to provide the funds for its purchase, since that would be an ordinary means to repair the damage he had done. Perhaps, too, a judge might justly sentence the aggressor to donate an eye to the person whom he had so gravely injured, though I doubt if such a sentence would be upheld by our Supreme Court. If the assault caused a great loss of blood, the guilty person would surely be bound to furnish the funds for a transfusion. If he could not provide the needed blood in this manner, I believe he would be bound to give a transfusion himself, supposing that his blood was of the proper type and that he would not suffer too great physical harm from such a donation.

THE RIGHT TO KNOW ONE'S PARENTAGE

Question: If a person was born out of wedlock and adopted as an infant, has he a right to know who his parents were, if such knowledge is available?

Answer: It would seem that *per se* a person has a right to know who were his father and mother. For the intimate bond existing between parents and child imposes on the latter certain obligations toward the former such as the duty to aid them in grave necessity, to provide for their spiritual needs, to pray for them after they have departed this life. To fulfill such obligations, a child must know who his parents were. Furthermore, one who is preparing for marriage must have at least enough knowledge of his parentage to give assurance that he is not marrying a near relative.

A boy planning to enter the priesthood should be told his origin, if he was born out of wedlock. But, even apart from such special reasons, it would seem that everyone has *per se* a right to know his origin, by the very law of nature. Life is the greatest gift that God can grant in the natural order; hence, one to whom the gift of life has been granted should *per se* know who were the instruments of God's power in granting him life, even if there was sin in the act of generation. Certainly one has the right to know what intimately concerns himself. I say that *per se* everyone has such a right, because in individual instances it might be justifiable to keep such information from a person—for example, if his purpose was to blackmail the man who had begotten him out of wedlock. An exception might be made, also, in the event that the information in question would certainly do no good, and might cause the person great sorrow and embarrassment—for example, if the father was one who had been executed for a grave crime. But these exceptions must not be regarded as frequent occurrences.

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THE MARRIAGE OF A NON-PRACTICAL CATHOLIC

Question: May a Catholic marry a person baptized in the Catholic Church who has never received the Sacraments of Penance or Holy Eucharist?

Answer: The ideal solution for such a case is to have the baptized Catholic take instructions and become a practical Catholic through the reception of the Sacraments of Penance and Holy Eucharist before the marriage. Sometimes, however, the person who has merely been baptized as a Catholic may be unwilling to take instructions and become a practical Catholic. If he has joined some other religion he is to be regarded as a heretic and a dispensation from the impediment of *mixed religion* is necessary. If he has never practiced or joined any other religious denomination, such a one presents an interesting problem regarding the canonical form of marriage.

Canon 1099 obliges Catholics to observe the canonical form of marriage. Paragraph 2 of this canon granted an exemption from the observance of the canonical form of marriage for the offspring

either of mixed marriages or of two non-Catholic parents if the children were baptized as Catholics but reared from infancy in heresy, schism, infidelity, or without any religion. Since January 1, 1949, this exemption has been abrogated so that anyone baptized in the Catholic Church is now obliged to enter marriage with the obervance of the canonical form (cf. Pius XII, *Motu Proprio,* August 1, 1949, *AAS,* XXXX [1948], 305). Consequently, one baptized in the Catholic Church, such as the person in the question submitted, has not only the right but also the obligation to enter marriage according to the canonical form prescribed for Catholics.

If the baptized person refuses to receive the Sacraments of Penance and Holy Eucharist, however, he is, to say the least, not a practical Catholic. It seems, moreover, that he should be regarded in the external forum as a public sinner. Canon 1066 requires consultation with the local ordinary, if possible, before assisting at the marriage of a public sinner. The purpose of this consultation is to give the ordinary an opportunity to establish safeguards against perversion to the faith of the Catholic party and/or offspring. It also provides the ordinary with the opportunity to establish conditions for the elimination of scandal or wonderment among the people. Specific policies regarding the marriages of public sinners to Catholics may vary from diocese to diocese but, regarding these points, unanimity of opinion would certainly be found. It seems also that whatever safeguards and provisions may be established for marriages of public sinners will be equally applicable to the case of the non-practical Catholic mentioned in the question. Accordingly, provisions like the ones enumerated below seem reasonable for the marriage of a Catholic to a public sinner or to a non-practical Catholic.

In the first place, danger to the Faith of the Catholic party and/or offspring (cf. *can.* 1061, § 1, 2°) can hardly be forestalled unless the non-practical Catholic be obliged to submit to the minimum instructions required of a non-Catholic who wishes to marry a Catholic in the Church. As a guarantee against danger to the Faith, the *promises* required for a mixed marriage dispensation may prudently be demanded of both parties to the marriage. It might be profitable to demand that these be executed in writing but this will depend upon the wishes of the ordinary. Moreover, the announcement of the banns for such a marriage, or the celebration of a nuptial Mass, may readily give rise to wonderment among

Catholic friends and relatives of the parties. In view of this danger, as well as the unworthiness of the non-practical Catholic in the external forum, many dioceses demand that a marriage of this kind be treated in exactly the same manner as a mixed marriage excpt that a dispensation from banns alone, rather than one for mixed religion, is granted since both parties are actually Catholics. Provisions such as the above for the marriage of a non-practical Catholic adequately recognize the person's right to a marriage in the Church. On the other hand, they sufficiently safeguard against danger to the Faith of the practical Catholic and offspring while, at the same time, the possibility of wonderment among relatives and friends is minimized through the dispensation from the banns and the omission of the nuptial Mass.

In conclusion, it might be noted that the above provisions naturally give rise to the question of the place for the marriage ceremony. This will be either the church or the rectory, depending upon the policy of the local ordinary regarding the place for the celebration of a mixed marriage.

THE SINCERITY OF PRE-MARITAL PROMISES

Question: May a priest who doubts the sincerity of a non-Catholic's *promises* before a mixed marriage apply for a dispensation for the marriage in order to prevent marriage of the Catholic outside of the Catholic Church?

Answer: If the priest has a prudent doubt regarding the sincerity of the non-Catholic's *promises* before a mixed marriage, he must settle his doubt before seeking the dispensation for the marriage. Prescinding from any canonical reason for such procedure, the priest should observe the application blank which he submits for the dispensation. Usually there is a statement on it to the effect that he is morally certain of the sincerity of both partners in their promises. This cannot be signed conscientiously by a priest who doubts the sincerity of either party. The presence of such a statement is a reasonable prerequisite to the granting of a dispensation since the divine law itself forbids a mixed marriage whenever it presents a danger to the faith of the Catholic party or children to be born of the marriage. If such danger exists, the Church will

not grant a dispensation for the marriage. The *promises* required by canon 1061 are intended to prevent any violation of the divine law so that the marriage may be permitted if a canonical reason for it exists. The priest who applies for the dispensation, therefore, must have moral certitude that both parties are sincere. Otherwise, he may be cooperating in a violation of the divine law by permitting the marriage. In addition, he exposes the dispensation to the danger of invalidity since the Church will not dispense unless the parties are sincere in their promises (cf. *can.* 1061, § 1, 3°).

PLACE FOR CONFESSION

Question: May a priest who is preparing for the celebration of Mass hear the confession of a Sister in the sacristy?

Answer: It is presumed that the priest has faculties for the confessions of lay people in general. If the sacristy is the approved place for confessions, there is no problem for the priest in question. According to canon 522, a Sister may for peace of conscience approach any confessor with faculties for confessions of lay people. As long as the confessor is approached in an approved place for women's confessions, he may lawfully and validly hear her confession since the Code desires to provide for her peace of conscience. If the sacristy is not the approved place for confessions, however, the case may present a problem. If no one were present in the church or oratory, there would normally be no difficulty for the priest and penitent to go to the approved place. On the other hand, the presence of the community or others in the church or oratory might change the priest's way of action. Prescinding from the fact that the priest may easily be delayed in the celebration of a scheduled Mass if he goes to the approved place, there may also be a danger of embarrassment to the Sister. Such danger can generally be detected by the confessor through a word to the Sister, or through the circumstances of the request. If the confessor reasonably judges that there will be embarrassment to the Sister by publicly going to the confessional, he may thereupon designate the sacristy as an approved place since canon 910 authorizes him to approve a place *per modum actus* whenever true necessity exists.

ROMAEUS W. O'BRIEN, O.CARM.

Analecta

Addressing a delegation of the Italian Waterworks Society on April 21 on the occasion of the seventy-fifth anniversary of the organization, Pope Pius XII declared that the Church is adamantly opposed to efforts on the part of any civil government to assume a monopoly over the education of youth or the conduct of business. "The Church has not ceased nor shall cease," said the Pope, "to oppose attempts made in certain countries to assign to the state powers and functions which don't belong to it." The Holy Father then warned responsible men lest they be tempted to indulge excessive state interference with consequent discouragement to those who contribute to the individual good and welfare of the country while working in the pursuit of their own legitimate interests.

In a radio address of April 23 to the Catholics of Ecuador on the occasion of the fiftieth anniversary of the verification of the miraculous weeping of the Madonna at San Gabriel's College in Quito, the Holy Father said he feared that the Sorrowful Mother still weeps. "How would those eyes of hers look," he asked, "if she could see, for example, a life of faith reduced to the externals and deprived of that interior spirit, which alone is of value and without which externals mean nothing?" His Holiness concluded on the joyful note, however, that Our Lady must certainly find consolation in the devotion shown to her on the occasion of the anniversary.

In commemoration of the first centenary of the foundation of the Congregation of the Most Blessed Sacrament, Pope Pius wrote to the Superior General and acknowledged his pleasure in the works of the Congregation. He also expressed the wish that the sons of Blessed Julian Eymard persevere in the heritage of virtue and teachings of their founder.

Speaking to members of the United Nations Consultative Committee on Public Information on April 27, the Pope stated that the accurate reporting of international affairs has an almost "sacred character." He observed that it is a difficult but extremely responsible task to give correct information to the public. To accomplish

this end he pointed to a necessity for those occupied with the task of international news coverage to have high intellectual and moral standards. Adequate news coverage implies the duty of ascertaining the objectivity of facts, indicating their causes, and clarifying them with appropriate comments. Thus, the Pope pointed out, the reporter has a responsibility to present news skillfully and truthfully, stressing essentials, adhering to the truth at all times, trying to understand mistakes, and at the same time, offer constructive remedies as the occasion demands.

Thousands of members of the International Federation of Christian Trade Unions from all over the world gathered in the Cathedral Square of Milan on May 1 to hear the Pope and see him on a giant television screen. The occasion was the first observance of the Feast of St. Joseph the Worker. Simultaneously another audience, a capacity crowd of workers and pilgrims packed into St. Peter's basilica in Rome, heard and saw the Pope in person. Moreover, television audiences throughout Europe witnessed and heard the address. The Holy Father took advantage of the occasion to instruct the workers on their obligations as Christians to lead the way to true social peace in the world. The whole world of labor should be brought back to Christ. In order to accomplish this task His Holiness saw no need for the creation of a new unity among workers since Christian workers are already one by reason of their faith in Christ and the one Church. He did call their attention, however, to the necessity confronting Christian workers to strengthen in their own consciences and in those of their fellow men the realization of this unity binding them together. He also exhorted the Catholic workers to be Apostles for Christ and to establish close and intimate relations with all belonging to the world of labor. He then encouraged them with the thought that the Church may be greatly aided in her struggle for order and peace through the united efforts of all Christian workers of the world.

The Holy Father noted the importance of cultural exchange between the nations of the world. The occasion was an audience granted to members of the International Committee for the Unity and Universality of Culture. Cultural exchange, said the Pope, fosters an intellectual justice which is "the fundamental condition of a more brotherly world founded on the duty of reciprocal information and understanding." Referring to the difficulty some people

find in breaking down the racial segregation barrier, the Holy Father stated that every man is his brother's neighbor in cultural matters whether he be a Negro of Central Africa or the Indian in the forests of the Amazon.

In a radio address on May 8 to the Italian National Eucharistic Congress at Lecce, the Pope declared that if mankind has ever felt the need for unity and brotherhood, it feels that need today deeply and almost tragically. To the bond of human brotherhood should be added, said the Pope, a higher bond based on the same Faith in Jesus Christ our Redeemer. He then urged the participants in the Congress to pray to the Eucharistic Lord for the "grace of unity" of all men through Jesus Christ.

Delegates to the International Convention on Cardiology had an audience with the Pope on May 12. He advised the delegates that medicine must consider the human being integrally, in its body and soul. Since suffering reaches even to the most remote levels of man's moral being, the physicians were instructed by the Pope to re-examine the spiritual destiny of man, his aspirations, and his moral responsibility, the better to work with the whole man in an endeavor to restore physical health.

Recent news reports featured the story of an Italian priest who donated the cornea of his eye to restore sight to two blind youths. The donation of the priest, Father Carlo Gnocchi, a priest dedicated to helping the maimed of war, raised the question of the morality of such an act. Speaking to a group of eye specialists, the Holy Father met the issue which had received international publicity. "From the moral and religious point of view there is no objection to the extraction of the cornea from a corpse," the Pope said, because to the living it constitutes the correction of a defect and to the corpse there is no question of the violation of a right or the deprivation of a physical asset. The Holy Father spoke guardedly, however, and once again demonstrated the phenomenal universality of information and knowledge characteristic of him. "Utopian hopes" should not be entertained by the blind, however, since, he said, the chances of a successful operation are small. The Pope then proceeded to distinguish the moral implications of autograft, homograft, and heterograft. Autograft, or the grafting of a person's tissue from one part of his body to another part of his own body, can be justified in accordance with the unity of the

individual. Heterograft, however, raises a problem. It is not always wrong, said the Pope, but, depending upon the case and the tissue or organ to be transferred, it could be morally condemnable. Citing an example, the Pontiff said that the grafting of sexual glands from an animal to a human would be immoral, but the transplanting of a cornea from an animal to a human could be justifiable if the operation were biologically possible and medically indicated. As for donating one's body to "humanity," however, the Pope indicated that the "physical organism of man is one whole. The limbs are so absorbed by the whole that they have no independence: they exist solely for the organism as a whole, and this is their only reason of being." Man must not regard the human corpse, he said, on an equal plane with that of the animal. For, he continued, the dignity of the human body must be honored, honored as the house of an immortal soul, and something destined for resurrection to eternal life. Yet, he pointed to the fact that corpses are necessary for the medical formation of future doctors. Therefore, the act of an individual in leaving his body to science for useful and justifiable reasons is morally irreproachable and even noble. He then observed that scientific advance through the study of corpses should not demand that the bodies of poor patients in public hospitals be destined as a matter of course to the service of medicine and surgery. Public authority must study particular cases, therefore, and assume a policy based on moral and human considerations.

Early in February of this year, the Holy Office issued an instruction regarding a present-day trend in moral teachings. For convenience, the translation of the instruction follows.

INSTRUCTION CONCERNING "SITUATION ETHICS"

Contrary to the moral doctrine and its application as handed down in the Catholic Church, an ethical system has started to circulate in many areas, even among Catholics, which commonly appears under the title "Situation Ethics." It is, they say, independent of the principles of objective ethics (which ultimately is founded on "Being"), and is not only to be placed in the same category, but is superior to it.

The authors who follow this system state that the ultimate determining norm for activity is not the objective right order

as determined by the natural law and known with certainty from this law, but that it is some internal judgment and illumination of the mind of every individual by which the mind comes to know what is to be done in a concrete situation. This ultimate decision of man [concerning a concrete action] is therefore not the application of the objective law to a particular case after the particular circumstances of a "situation" have been considered and weighed according to the rules of prudence, as the more important authors of objective ethics teach, but it is, according to them, that immediate, internal illumination and judgment. With regard to its objective truth and rectitude, this judgment, at least in many things, is not ultimately measured, to be measured, or measurable, by any objective norm found outside man and independent of his subjective persuasion, but it is fully sufficient in itself.

According to these authors, the traditional concept of human nature is not sufficient, but recourse has to be had to the concept of an "existing" human nature which with respect to many things has no absolute objective value, but only a relative and, therefore, changeable one, excepting perhaps those few elements and principles which pertain to metaphysical (absolute and immutable) human nature.

The traditional concept of "natural law" has the same relative value only. According to their opinion and teaching, many of the things which are proclaimed as absolute postulates of the natural law rest upon the same concept of "existing" nature and, therefore, are only relative and changeable and may always be adapted for the situation at hand.

Having taken these principles and applied them to the moral order, they say and teach that men are preserved or easily freed from many otherwise insoluble ethical conflicts when with their conscience they judge what they must do in the present situation, not primarily according to objective laws, but through the medium of that individual, internal illumination according to personal intuition.

Much that is stated in this system of "Situation Ethics" is contrary to the truth of reality and to the dictate of sound reason, gives evidence of relativism and modernism, and deviates far from the Catholic teaching handed down through the ages. In not a few of

its assertions it is closely related to various non-Catholic ethical systems.

In order to avoid the danger of a "New Morality," concerning which the Supreme Pontiff, Pope Pius XII, spoke in his Allocutions of March 23 and April 18, 1952,[1] this Supreme Sacred Congregation of the Holy Office, after mature consideration, interdicts and prohibits the teaching or approval of this doctrine of "Situation Ethics," by whatever name it be designated, in universities, colleges, seminaries and religious houses of study, or its propagation and defense in books, dissertations, lectures or conferences, or in any other way.

Given at Rome by the Sacred Congregation of the Holy Office, Feb. 2, 1956.

J. Card. Pizzardo, Secretary.

The above Instruction of the Holy Office to all ordinaries, professors in secular and religious seminaries, and professors in colleges and universities, explicitly condemns the "new morality" spoken of by the Holy Father in the address of 1952 referred to in the text of the Instruction. The topic discussed by His Holiness was the "formation of a right conscience in the young." Apparently the proponents of subjectivism, ranging from those existentialists who admit no general moral principles, to those Catholics who feel that God understands their particular moral problems and their subjective solutions of them without paying heed to any universal moral laws, failed to comprehend the words of the Holy Father's address. Accordingly, the Holy Office has given us this Instruction in terms that should be clear to the purest subjectivist in moral teachings.

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Washington, D. C.

[1] *Acta Apostolicae Sedis,* vol. XLIV (1952), 270 ff.; 413 ff.

Book Reviews

THE CURE D'ARS. By Monsignor Francis Trochu. Translated from the French by Ronald Matthews. Westminster, Md.: The Newman Press, 1955. Pp. 193. $3.00.

A fine charcoal sketch or a portrait both require skill and love of the art. When the two are effected by the same artist, we can make comparisons and judgments. In the short work, *The Cure D'Ars* by Msgr. Francis Trochu, we are given a sketch of the patron of parish priests. We can discern the same scholarly masterfulness evident in the lengthier work of the author. This sight of John Vianney loses none of its intimacy or inspirational power in its shorter form. This is no mere abridgement of the classical biography, but it is rather an entirely separate work undertaken by the author to satisfy those who were somewhat frightened off by the formidable appearance of the larger work.

Those who have read the first biography of the Cure by Msgr. Trochu and may have been distracted from pleasant relaxing reading by the array of valuable footnotes will rejoice that the notes have been eliminated in the shorter work. Again we are shown the life of St. John Vianney skillfully and powerfully in the spirit of modern hagiography. There is but little effort to "sweeten" the life of the saint by overly emotional appeals. The man, the priest, the saint—the Cure stands before us as the humbly giant figure of Christ-like priestliness.

One should not rest satisfied with a reading of this short work, but should consider it rather but a sampling of what is to be found in the larger biography. We can recommend the present offering as a valuable, concise life of the Saint for one meeting him for the first time. It is also a most inspiring bit of spiritual reading on the occasion of a day of recollection or a retreat. The priest will put down the book, revivified and inspired by this renewed acquaintance with St. John Vianney, the Cure D'Ars.

WILLIAM J. DOWELL

THE POPES ON YOUTH. Edited by Raymond B. Fullam, S.J. New York: America Press. Pp. xvii + 442. $5.00.

Essentially this is a source book of every statement concerning youth by the five modern Popes. Father Fullam lists 175 Papal documents

from which he quotes. No single statement is lengthy. In fact, on occasion, one might wish that additional sentences were quoted to present the material in its original context. But the quotations are numerous, as many as seventy-three from the one encyclical *The Christian Education of Youth* by Pius XI. And they are presented under well-defined headings, logically organized so that each statement leads into the next and each chapter is a clear and complete unit.

The range of subjects is little short of amazing, covering every phase of the youth's development. Teachers, parents, priests, in fact everyone whose work or interests involve the youth in any way would find chapters dealing with his particular problem. And Father Fullam has facilitated the use of this book by a remarkable series of indices. Each statement is clearly indexed for quick reference to the source. A complete index of Papal Documents is appended as well as thirty-two pages of index to the book proper. And certainly not to be overlooked are the pages and pages of bibliography, books, pamphlets and articles that are suggested for additional reading. This list is at once comprehensive and up to date.

Each chapter has a brief, clear summary of the quotations that are to follow. But Father Fullam never gets in the way of the Papal message itself. Very wisely, he has limited his work to editing, and not commenting on the Papal teaching which in itself presents such a clear, positive and fundamental program. He has well confined his task to shifting the focus of the reader from the chapter to chapter as the new subjects are presented.

Our present Holy Father, in his encyclical letter *Humani Generis,* found it fitting to reiterate at some length and in unequivocal terms the consent the faithful must give the teaching authority the Church exercises both in her ordinary and extraordinary magisterium. "Nor must it be thought that what is expounded in encyclical letters does not itself demand consent, on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority." Other than the numerically rare exception, there is little effort on the part of Catholics to dodge the Papal teaching on the grounds of some intellectual subterfuge. Too often, however, the Papal allocutions, letters and even encyclicals are available only in pamphlets that are misplaced, or newspaper clippings that are easily lost, or more drastically, only in their original foreign language. *The Popes on Youth* is a splendid, easily and highly recommended effort to present all recent Papal teaching on youth in an organized, accessible and permanent form. Here is presented the official position of the Church on subjects that range from the Intellectual Development to the Military Service of Youth, positions adopted and advocated by the successors of St.

Peter. Here, for all whose work or interest includes the welfare of youth, is available the teaching on that subject of the Popes from Leo XIII through Pius XII.

The thirty-nine chapters are well divided into four sections. The first section deals with the authority of the Popes to speak and to teach the youth, and the obligation of following that instruction. The other sections deal in turn with: "Principles on the Formation of Youth," "Directives on Adult Responsibility Toward Youth," and "Influences Adverse to the Formation of Youth."

This is not only a reference book. It is also a practical guide for individuals to have, to read and to follow: for parents, priests, brothers, sisters, teachers, for all those who "must be so well-versed in all with which young people are in contact, in all which influences them. . . ."

MERWYN F. NUXOLL

SYMBOLS OF CHRIST. By Damasus Winzen, O.S.B. New York: P. J. Kenedy and Sons, 1955. Pp. 104. $2.50.

Symbols of Christ are found in both the Old and New Testaments and Father Winzen has brought many of them together in the 104 pages of this small book. The symbols have been effectively drawn by William V. Cladek.

Each symbol is treated briefly. First the texts from Scripture that refer to the symbol and then the history and brief commentary. Twenty symbols were selected such as: The Tree of Life, The Burning Bush, and The Cornerstone from the Old Testament; and from the New Testament such as: The Door, The Precious Pearl, and The Fish of the Living.

Father Winzen says, "The true symbol is like a veil concealing the outline of the thing symbolized: bread, water, oil, wine, incense, candles; fire, a tree, a river; hands, outstretched or folded . . . the simple, given things of social or solitary natural life fitted by the mind —*logos,* Word—to be endowed with an unique and appropriate sense."

It is a book to be used in a study of the symbols of Christ in Scripture and as they are used in the Liturgy.

PASCHAL BOLAND, O.S.B.

WHY HAST THOU COME? By John Carr, C.SS.R. Dublin: Clonmore and Reynolds, Ltd., 1955. Pp. 221.

This little book of twelve conferences for religious on certain basic principles of the interior life was written as a corrective against the

ever-present danger of activism. The true goal of religious life is set in relief, its common contradictions described, and potent means towards its daily maintenance developed. All this is done in a direct, practical way, in terms of the fervent, as opposed to the tepid, religious. Not a treatise on ascetical theology, nor overlaid with abstract or speculative considerations, the book is simply a series of retreat subjects with down-to-earth advices for religious on how to be what they are.

There is a freshness and practicality and balanced judgment that make this book a superior presentation of traditional religious spirituality. The reader who is looking for something new will have to look elsewhere. But he will find something better here: the teaching of the Saints and the experience of daily life examined with frankness, common sense, and genuine unction. The author does not side-step real, but often overlooked, difficulties, such as drowsiness in prayer; nor is he content with generalities, as in the practical chapter on the spirit of prayer. The book's contribution lies, not in its originality, but in its straightforward and thorough statements of basic truths. Each chapter has its own merit, but some of the subjects treated particularly well, in this reviewer's opinion, are spiritual exercises (chapter 3), meditation (chapter 4), the spirit of prayer (chapter 7), and tepidity, "the habit of voluntary venial sin" (chapter 8).

Religious (and priests), therefore, might well draw personal good from these spiritual readings. The topics are particularly apt for a retreat or day of recollection. Another service Father Carr's book might well supply is source material for conferences to Sisters. Each chapter is a well-defined unit and methodically developed with abundant quotable (or better: adaptable) material. Busy priests who give conferences to Sisters have a ready reference here for the solid and substantial spiritual food that our good Sisters deserve.

ERNEST E. LARKIN, O.CARM.

ROMA NOBILIS: L'IDEA, LA MISSIONE, LE MEMORIE, IL DESTINO DI ROMA. Edited by Igino Cecchetti. Rome: Edizioni Arte e Scienza, 1953. Pp. 1278.

A rather considerable number of our American priests have done some of their studies in Rome. These men especially will welcome and will be delighted by the magnificent symposium *Roma Nobilis*. Within its tightly packed pages there is an unprecedented amount of information about the city all of them learned to love so well.

More than eighty highly qualified writers contributed to this symposium. Their articles offer valuable insights into the fields of history,

archeology, liturgy, and theology, and art. The symposium was originally scheduled for publication during the Holy Year of 1950. Thus there is an accurate, detailed, and highly readable account of the Jubilee in this volume (pp. 527-770). Of special interest and value are the sections on the discovery of St. Peter's burial place (pp. 288/1-288/23).

Books about Rome are almost innumerable. They range from the very pedestrian and sometimes painfully inadequate guidebooks to the learned works of Roman history and archeology. But, to the best of this reviewer's knowledge, there is no other single volume which offers such a variety of information about the Eternal City as does this present book. Monsignor Cecchetti has placed all our old Romans in his debt by making this work available.

JOSEPH CLIFFORD FENTON

WOMAN IN THE MODERN WORLD. By Eva Firkle. Translated by Hilda Graef. Chicago: Fides Publishers Association, 1956. Pp. X + 211. $3.50.

Here is a much needed book by a competent author. Though directed primarily to women, it should be of interest and profit to men in learning of "the other half of the world." The book admirably fulfills its purpose which is to "encourage married as well as unmarried women to appreciate their own human values," to help them realize their dignity and the indispensable role that nature and nature's God have destined them to play in the building up of the Church and of the State.

The completeness of the book is impressive. Obviously, it does not attempt to be an encyclopedia, but it is an extensive study of the function of woman in this present age, the unique contribution to society that, if it is to be made at all, must be made by women. The book is divided into three parts. First it suggests pertinent considerations relative to woman's nature in its physical, mental and spiritual spheres; next, it looks to the stages of development of woman as a young girl, as one "between girl and woman," as the married woman, the unmarried woman and the aging woman; lastly, it holds up for emulation the perfected woman. The section on the unmarried woman is especially noteworthy, as it makes a real contribution with its sensitive awareness of the problems of the single life plus the assurance that such a life can be, if rightly lived, richly productive and truly happy using the real feminine and maternal qualities that cannot be overlooked without tension and frustration.